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JUNE, 1912

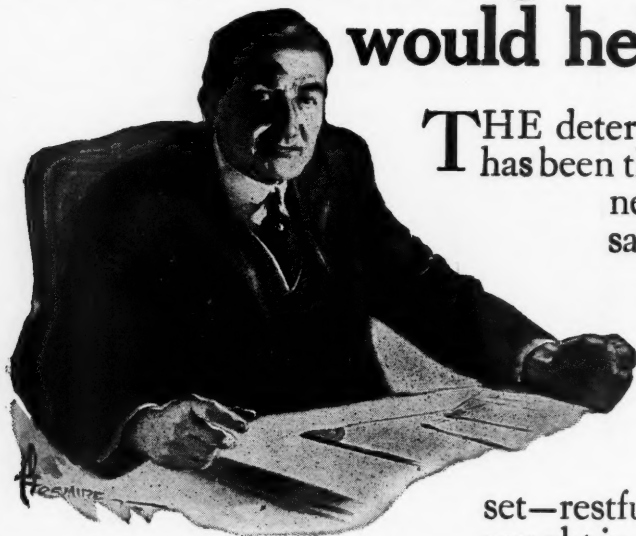
MISSIONS

A BAPTIST MONTHLY MAGAZINE

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I'll try *Sanatogen*—he said it would help *my* nerves



THE determination to try Sanatogen has been the open sesame to restored nerve vigor for many thousands of men and women.

There is nothing more trying on mind and body than the insidious effects of approaching nervous breakdown. Normal bodily functions are up-

set—restful sleep becomes a boon sought in vain; mental effort, an exhausting labor; digestion a matter of uncertainty; every thought and action, an effort.

The Most Rev. The Archbishop of Bombay, writes:

"I use Sanatogen every now and then, under my doctor's advice, and always derive great benefit from it."

The Right Rev. The Bishop of Rochester, England, writes:

"Sanatogen has been taken by a lady staying in his house who finds it most satisfactory and has now been ordered it by her medical man."

The Right Rev. The Bishop of Chichester, England, writes:

"I have found Sanatogen most beneficial as well as pleasant."

Prof. C. A. Ewald, of Berlin University, Doctor honoris causa University of Maryland, states in his contribution on "Typhus abdominalis":

"I can say that I have used Sanatogen in a great number of cases (that is, in those disturbances of metabolism which were mainly of a nervous or neurasthenic origin), and have obtained excellent results."

The Rev. T. S. Childs, D.D., of Chevy Chase, writes:

"Last year I had a long and severe attack of gripe, the issue of which for one in his seventy-seventh year was doubtful. I resigned the charge of my church and rested. A friend, an English gentleman, called my attention to Sanatogen. I have used one small box and two large ones with marked results. In the first place there has not been the slightest ill effect. Then, whatever the cause, I find myself in such renewed health that I have accepted a call to another charge and—if one may judge for himself—I am able to preach as I have ever been in my life. I am a convert to Sanatogen."

Sanatogen brings a word of cheer in such a crisis—real help that will aid you to recover your nervous energy—to let you once more enjoy life. Fifteen thousand physicians have placed the seal of their endorsement on Sanatogen as a real food- tonic that will combat the ravages of nerve tire. They have given their professional and personal word that Sanatogen is of genuine value—that it is the logical food answer when starved nerves make known their wants.

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If fifteen thousand physicians agree that Sanatogen does all this—you may well find the answer to your nerve troubles in its use.

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The Pioneer

BY HARRY T. FEE

Somewhere, O earth, thy tangled woods
O'ertop the lonely plain.
Somewhere, amid dim solitudes,
Thy mists of silence reign.
Yet he shall come with purpose high
Deep in his valiant heart,
And where thy purple vistas lie
Shall stand the pulsing mart.

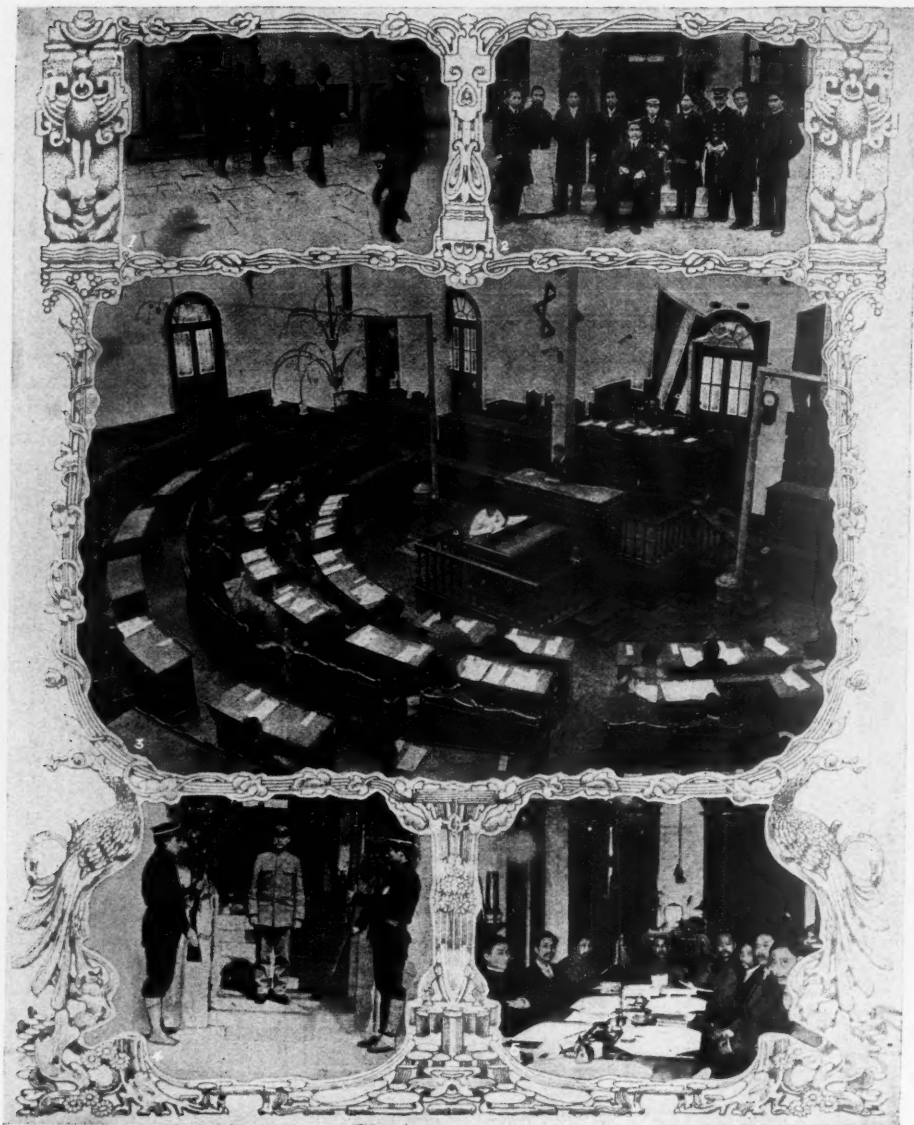
Somewhere primeval echo dies
Across the wastes untrod,
And wild and far and lone there lies
The wilderness of God.
But he shall come uncouth and plain,
His burning soul adream,
And where thy virgin waste hath lain
The fragrant farmstead gleam.

Tho' far and high thy treasures lie,
Enwrapt with hazard, still
Before thy face he shall defy
Thy might to balk his will.
For he shall come as morning light,
And earth rock-ribbed and sere
Shall yield the largess of its might
To him, the pioneer.

—Sunset Magazine.

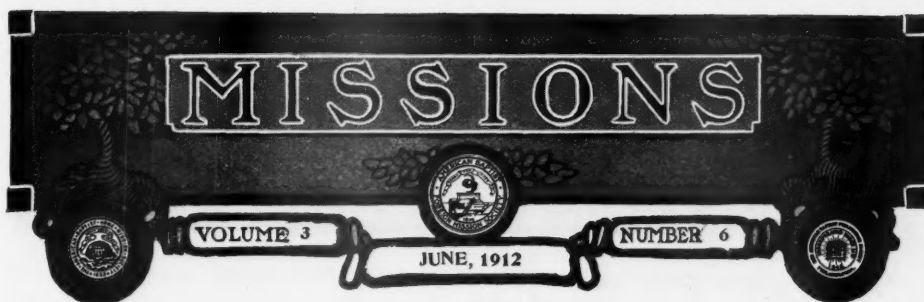


The First Chinese Republican Cabinet, Sun Yat Sen President



1. LEAVING FOR A CABINET MEETING ACCOMPANIED BY HIS STAFF: DR. SUN YAT SEN, PROVISIONAL PRESIDENT, WHO RESIGNED IN YUAN SHI KAI'S FAVOR.
2. WITH SOME OF THE MEMBERS OF THE FIRST CHINESE REPUBLICAN CABINET: DR. SUN YAT SEN, THE CHINESE REVOLUTIONARY LEADER.
3. SHOWING ATTENDANCE OF PIGTAIL-LESS REPRESENTATIVES IN NATIONAL DRESS: MEETING OF DELEGATES AT NANKING.
4. SALUTED BY TWO OF THOSE WHOSE ACTION MADE THE REPUBLIC A POSSIBILITY: DR. SUN YAT SEN HONORED BY SOLDIERS OF THE CHINESE ARMY.
5. WITH MINISTERS OF HIS CABINET: DR. SUN YAT SEN.

From the London Illustrated News.



The World Currents



ABSENCE of revolutionary news from China must be taken as favorable to the new order. The famine conditions remain distressing, and many thousands will perish for want of food, in spite of the efforts to provide aid. Aside from this, the situation seems to be greatly improved. President Yuan Shi Kai, in his first message to the advisory council, has declared the principles of the new government, which include the maintenance of order in the interior, with steady progress and provision for the maintenance of foreign friendships, which are necessary to the existence of China. The Chinese people must learn to understand and treat foreigners with friendship and candor. The foreign powers in recent years had adopted a just and peaceful attitude which calls for gratitude. Foreign capital is essential to China, and the government is drafting principles of financial reform. Drastic reforms are recommended in the survey of lands, and a uniform system of currency and standard weights and measures are proposed. For the present the employment of foreign experts is necessary in the financial department and for the development of industries. The army is to be reduced and religious liberty is guaranteed. The President deplors the general lack of public spirit and of moral training among the soldiers. The message is one of reform and progress, remarkable for its statesmanlike view of China's immediate needs in order to take her place among the great nations. Among the seventy-six representatives present only two had retained their queues, and nearly all had discarded Chinese for European dress.

In Mexico the conditions are slightly improved. The government seems to have the rebellion fairly under control. Americans apparently are in disrepute and in many places in danger, while reports of suffering and murder are frequent. Our missionaries have been called home, with the exception of Superintendent Brewer. The native workers are going ahead however, as reports on another page show. Let us especially remember them, and the missionaries in China, in our prayers.

The floods along the Mississippi have done great damage and cost many lives. Engineers are studying the question of preventing such disasters.

The loss of the Titanic has stirred the sympathies of people in all lands. Out of this terrible calamity will doubtless come greater precautions for the safety of future travelers on the seas; but the pity of it remains.





A Missionary Red Cross Doctor in China

In Familiar Home Letters Dr. Sidney G. Adams
Gives Us Glimpses of Life in the Republic

HANYANG, CENTRAL CHINA,

March 15, 1912.



I ENCLOSE a map that has been posted all over Hankow with a proclamation six feet long and three feet wide telling of the splendid future of Hankow. The money for this is to be raised by Robert Dollar at five per cent—the Chinese Chamber of Commerce being responsible.

The ground beyond the railway is selling at 17 taels a fang (10 Chinese feet square; 1 Chinese foot equal to 12 inches English; tael equals about

\$1.40). In the city at present land is exceedingly high; it is being offered for taels 25 to 50 per fang. No land can be purchased at present as the Republican Government will not recognize purchases of land made since the Revolution started. In the Concession it is impossible to get a house rented for less than 70 taels a month. And that a small house of four rooms with one bathroom, pantry and kitchen.

The Lutheran Mission wishes to sell its property in the German Concession,

but I do not know how much they want for it. In Hankow English Concession the old American Church Mission House and lot on the opposite corner to the China Inland Mission is for sale for taels 55,000. That is all I can tell at present about land.

Evangelist Wu from Kia-yu has just been in for a long talk. He reports that our old member Long-tai-po died last week at ninety-five years of age. Many members attended the funeral, which was a simple Christian service—no feasting or incense burning following, and her relatives made no trouble. She is the old lady who gave up vegetarianism at eighty years of age and was baptized soon afterward.

He also told me of one of our inquirers at Kin-keo who was waiting for the next baptism, had enlisted during the war, and was sent on to a station beyond—Pu-chi. While passing through he went to our church. This brought him into notice with his captain, an old Government school boy from Wuchang. He often took a rise out of him and laughed at his religion. After they had been on the borders of Hunan and Hupeh for some time, having little to do, they thought they would test him. Being called on, he was requested to give up his religion, because his officer demanded it. He replied that his body was at the command of the officer, but not his soul. He was then beaten, but would not give in. Next they took his arms away, and turned him out on the road without his wages or cloth-

ing, and told him to go back to the foreigner! When about three miles away, he was overtaken by a squad of his comrades, headed by the captain, who apologized, gave him back his arms, clothing, etc., telling him a feast was waiting him at the barracks. The captain told him he had often heard of the Religion but did not know that it could hold men and make them faithful. Since then he has used the Christian on several occasions and for his special services made him a sergeant. I hear he is still up in Hunan faithfully witnessing for Jesus Christ. I am thankful for these bits of sunshine to send you.

Good old pastor Tsao, whom we value so highly for faithfully standing by the Compound, and the few Christians left during the months of fighting, gives me many a bit of anxiety. His voice and eyesight are failing rapidly, his health very poor, yet he wishes to keep touch with everything. Evangelist Shi suffers much through the loss of his wife, his children are a great care. Evangelist Yeh has lost all he possessed in the fire at Hankow native city. Many church members have been losers through the war. So there will be no income from the field this year, I fear.

The Girls' Boarding School is not open yet. Consul Green fears to allow it. The situation in Wuchang is still very uncertain, as there is a counter-plot of the so-called Second Kehming-tang to get Sen Wu into position as chief of the army. The soldiers here in Hanyang are behaving badly. Last night they seized two respectable women off the street near by and forced them into the Hunan Guild next door to us. One woman died from rough usage. The husband of one was badly wounded; three civilians were hurt in different ways, one was shot and will die probably. This makes the poor people very nervous. Consul Green is quite wise in refusing permission to open the Girls' Boarding School. Our boys' day schools are all in full swing. The girls' day school also at the central station is open and the one at the point chapel will be opened next week, I hope.

Hu-tsao Kiang is now settled in a

"Point" compound with wife and child, and Evangelist Shih at Tsi-li-miao.

Misses Cody and Crawford are giving up Famine Relief work this week, Miss Crawford to study Chinese and Miss Cody to look after the woman's work.

The piece of ground next door ought to be bought.

There are many applications for the



RICE FIELDS IN CENTRAL CHINA

use of the Kirke Porter Mission Sanatorium at Ku-ling, from East and West China Missionaries, some with children. Miss Cody, Miss Crawford and Dr. and Mrs. Morse are going up. I don't think it would be wise to crowd more into it, when everyone goes up so tired and overstrained.

HANYANG, March 20.

We are all again threatened with a sudden move, living a day at a time. Our boxes of clothing have been sent to Hankow, as the United States Consul told us to be ready for a run to safety at any moment. There is a strong feeling among

the soldiers over the changing of their General. Also a condition known as "swelled head" that is making itself felt. Some are trying to create an anti-foreign feeling. Foreigners think it is the Manchus, but the local natives say that it is an attempt at a counter revolution that is responsible. Those connected with this split-off from the first party are greatly opposed to the good General Li-yuan-hang and are also anti-foreign.

Miss Glenton, M.D., and Miss Higgins went back to Wuchang on condition they did not live alone or open work. They had a few quiet patients and lived alone, but the Consul heard of it and ordered them back at once. So they have packed up and gone, and probably will not be able to return to Wuchang till after summer. Dr. McWhillie told our two ladies of the action of the Consul in regard to the Church Mission ladies, and they began to realize the danger of their own situation. It was against the Consul's wish that we came up, and certainly the responsibility of living here with the three ladies and Dod has often been heavy. Our Consul is anxious for us, for if trouble breaks out our position is worst of all and we will have to make a rush, *via* Wu-when-miao and the burnt out native city, to Hankow Concession. It is a bitter disappointment after all the Famine Relief and work of the Red Cross to see the feeling of the people turn as it has.

For a few days lately in going among the people I tried leaving off my Red Cross, but grown men, and especially women, used so freely the use of "Foreign Dog," "Foreign Devil," that I thought it better to continue wearing the badge for the present.

The prices of everything continue to rise, and the dollar exchange is very uncertain. Three days ago it changed for 1,505 cash; today it is down to 1,280. In the moving about we lost clothing and household linen, etc., and extra clothing had to be bought when we were first driven from home. So our financial conditions, added to all the other reasons, make us long for peace to be given this poor land.

From Letters of Earlier Date

HANYANG, Feb. 28, 1912.

Note the date. Last week we had mosquitos; the last few days are glad to get over a fire. I enclose a cutting from the *Central China Post* in which you will see stated, "In the report of the Red Cross Medical Sub-committee it was stated that Rev. Sidney G. Adams had been elected General Secretary and had given up his time to the work of the Committee." The Red Cross tried to get several people together and make preparation for an outbreak of disease, get the Isolation Hospital ready, get some of the worst ponds in the city (that are at present smelling badly because of the bodies still in them) drained. This means my getting in touch with the Chamber of Commerce (Chinese) in the city, also clearing off many of the refugees living in the swamp. It is a fearful bit of work and needs more "stick-at-it-ness" than being under fire! The smells of some of these places are just beyond description; one of the worst is "Pig lane" which runs just back of the London Missionary Society Chapel and hospital. Why do I do this work? 1st. There is only one-third of the Hanyang people back, and our present force is competent to run things. I am back always in Hanyang by 4.30, sometimes earlier, so I am on hand for anything they need. 2nd. The Famine Relief and Red Cross could not get any one for the job. It is a tremendous undertaking, and I sincerely hope that there will be no use for the Isolation Hospital. There is a great deal of small-pox about though. Evangelist Yeh is back again at Hankow. Our church there is the first to be opened of those burnt out. The Church Mission have not repaired their place yet. The L. M. S. have their wall and doors bricked up. Our place has been repaired and put in order, partly through my acquaintance with the Chamber of Commerce men, as our landlord is on the committee. You remember our Chapel was the only building left standing in the midst of three long streets, which fact is much commented on by the natives. Poor Yeh has lost more than all helpers—about \$100 worth of clothing, books, etc. The church was

emptied of all that was worth taking, except some benches. The organ notes were taken out, but I can get that repaired I hope.

In Kia-yu station the Roman Catholics are giving much trouble and our helpers are having a hard time. They will pull through, however, and the Republicans will soon see to the R. C. method of working in the village.

Our two ladies, Miss Crawford and



A REMARKABLE BRIDGE, NAM-TI CHASM, CHINA

Miss Cody, are doing good work in connection with the Famine Relief. Have two hundred women daily in the hospital making clothes from 9 till 5. It is close work for both of them. This is causing an increase of women in our church services.

The coolie class of men have more work than they can manage in Hankow, so there is not much help needed for them. Old Preacher Lu's son, "Shah yi," has a position as doctor in the Red Cross at \$15 per month, and is doing well. He is a smart lad and I hope will keep straight. Dr. Bretthauer's head nurse, Mrs. Liu, had a bad time when the party escaped from Hanyang. Her relatives, the hospital coolie with his wife, went along.

The wife had a fit, and was expecting the birth of a child, so the boatman cruelly put them all out on the river bank some miles from a village, and, having been paid in advance, went off. They knew that no heathen would take them in under the circumstances, so they went in search of some Christians in a village to which they were directed. To their great thankfulness they found a member of the L. M. S. living there and he took them all in. It is just "great" the way this trouble has brought all the Christians of the different churches together.

I have just received good letters from the Chinese Church at Ta Yeh Hsien, to whom I wrote my thanks for their kindness to our Evangelist Shih and his wife; the latter was very ill while there, then passed away and was buried in their Wesleyan cemetery. We are slowly getting the houses and chapels repaired, but men for such work are difficult to get up here.

(Grace is keeping well and is a great source of comfort and cheer, never seems to flag, though she must often feel the strain that I am passing through, or have passed through. Dod keeps his mother and nurse busy. Today when he was put to bed after dinner, he lay awake drumming on the bed rails, and when his mother asked him why he did not go to sleep, he said: "I'm thinking of Daddy, Mummy." The young scamp knows how to get on the right side of his mother.)

There are all the signs of a revival of interest in the gospel among soldiers and middle class people. The Hankow Church especially shows this. I fully expect there will be a great movement before long toward Christianity. A short time ago I visited Kwei-yuan temple, which has been so famous with its 500 gods and many priests, and the two leading priests bewailed the fact that their place had been burnt down by the Republicans, and that there were hardly any worshippers now. Later on the three leading priests came to call on us, and ask for books, as they said "their religion had no power to keep the men faithful to the gods."

Consul Green asked permission to send a cable to the "Rooms" in my name to support his request for a Consulate in

Hankow. The present house has been sold to the Asiatic Oil Company, who are to pull it down. The only place that he can rent now is on a back street in a low quarter of the town. You know how that strikes the average Chinese. There are no houses to be had for love or money in Hankow suitable for the U. S. Consulate. Consul Green has been the backbone of the Concessions during the troubles and is a very fine man. In this appeal for a Consulate he has the backing of all the American Missions in Hankow as well as the different firms. Ground is fairly cheap there now, though as soon as the small holders feel their feet it will go up with a bound. Living is keeping very high. As the small traders are off the market the prices of small goods, chairs, tables, food-stuff, iron, work, cloth are going up and keeping there. Coolies and soldiers are earning good money and are feeling independent.

I met one of my old patients on the street today. He was so pleased with

himself and asked me to have a cup of tea with him in native tea shop—had to listen to his adventures. He is still a republican soldier. He told all the guests my numerous virtues until I was quite ashamed of myself; said I was known among the soldiers as the "man on the cycle." It was hard to get away from him.

Last night, the 27th, there was another fight in Wuchang between the rival factions, and the city gate was not opened till one o'clock, and closed again at four. That sort of thing keeps the people in a nervous tension.

Old Preacher Tsao keeps well. He is sometimes difficult to manage, but one has to thank God for him often. His watch went wrong during the troubles, and I am having it mended for him, as two men here tried to do it and made it worse.

We all hope to see you back at the end of the summer. Excuse so poor a letter—have had a hard day in Hankow, but I felt I must have a chat tonight with my dear old father, and it has done me good.



REV. A. L. FRASER AND HIS SCHOOL AT SHAOHSING, CHINA

Chinese Name of Building, literally, is Put-down-under-the-Water Society Small Learning Hall.—Translated: Baptist Church School Building

The Menace of Mormonism

By Mrs. Geo. W. Coleman

PRESIDENT COUNCIL OF WOMEN FOR HOME MISSIONS



LAST summer, a Christian woman at the head of an organization which is conducting a campaign against Mormonism, wrote a letter to the Secretary of one of our largest Woman's Home Mission Boards having its headquarters in the Middle West. The Home Mission Board has the exclusive use of a building which it owns in the suburb of a large city. A month or six weeks later, she was passing through Salt Lake City and in the *Deseret Daily News*, the official daily paper of the Mormon Church, found her letter verbatim and appended to it threats against herself because she had dared to say anything against the Church. On her return to the East inquiry was made of the Secretary of the Board to whom the letter had been sent in regard to her system of filing, the persons who had access to her office, etc. She replied that she was as much mystified as the writer and could offer no explanation but that the letter was gone from her file.*

On January 10th of the present year a mass meeting was held in Carnegie Hall, New York City, under the auspices of the Interdenominational Council of Women for Christian and Patriotic Service, for the exposure of the treachery of the Mormon Church in its relation to the Government of the United States. Ex-Senator Frank J. Cannon of Utah, who was the chief instrument in securing statehood for Utah, and political amnesty for members of the Mormon Church, was the speaker of the evening. He was introduced by

Ex-Senator Towne of Mississippi, who was then carrying in his pocket a letter from a person high in authority in the Mormon Church, asking him whether he expected to have any further financial or political success if he dared to speak at that meeting.

In January, 1911, a hearing was given by the Committee on Federal Relations of the Massachusetts Legislature on a Resolution which called upon Congress to provide an amendment to the Constitution of the United States "whereby polygamy and polygamous habitation shall be prohibited and Congress shall be given power to enforce such provision by appropriate legislation." Early in the hearing it was evident that the chairman was not in sympathy with those who were speaking on behalf of the Resolution, and he frankly stated that the previous winter he had had the privilege of meeting Senator Reed Smoot and had found him a cultivated and intelligent gentleman whom it was a pleasure to know. The Resolution was reported adversely and was lost. Inquiry by those who were interested in its fate revealed the fact that after the hearing the chairman had written to Senator Smoot and had asked his opinion of the Resolution. Senator Smoot had replied to the effect that the Mormon Church is a great and beneficent institution, that polygamy is dead, and that such a Resolution was unnecessary. It is further reported that Senator Smoot wrote a personal letter to every member of the Massachusetts Legislature in regard to the Resolution, but this statement has not been verified.

At the meeting of the Evangelical Alliance of Greater Boston held in the Park Street Church, Boston, on Monday, March 11, the topic for the day was The Mormon Hierarchy. One of the addresses was given by an American woman, an ex-wife of a Mormon Apostle. This wom-

* For obvious reasons, names are omitted from this incident, but I know personally each of the persons involved in it.

an spoke from a personal knowledge and experience of the inner life and teachings of Mormonism and fearlessly referred to the renewal of polygamy during recent years and to the missionary work being done in Boston itself by elders and workers of the church. She also said that she herself had handled the funds provided by the church for the payment of the traveling expenses to Utah of the parties coming from foreign lands and entering by the port of Boston.

The most significant feature of the day, however, was the fact that previous to the meeting, Mr. Ben Rich, a diplomatic agent of the Mormon Church, and said to be the man who won Roosevelt to the support of Senator Reed Smoot in his contention for a seat in the United States Senate (see "Under The Prophet in Utah"; page 291), had sought an interview with the woman and done his utmost by persuasion and threats to deter her from keeping her engagement to speak. Furthermore, from her seat in the pulpit, the Ex-Mormon counted in the audience fifty-two Mormon elders who were personally known to her, besides women and other men. As the audience dispersed, the Mormons present were easily recognized by their bitter and often violent remarks in regard to the addresses of the morning.

What do these things mean? They mean that there is within the United States an *imperium in imperio*—a power which has for many years been rapidly extending its influence geographically, politically and financially.

Look for a moment at the numerical growth of the Mormon Church. "Eighty years ago when the Mormons began their treasons and conspiracies against this Government the proportion they bore to the country's whole population was about one in 1,125,000. Now when this warning reaches you the measure of Mormon strength is roundly one in every 125 of the population." This is the statement of a writer in the *Cosmopolitan*. It should be understood that two-thirds of the Mormons in the country are not avowed Mormons, so that we never know their real numbers. Yet the church tithes over 2,000,000 people.

This enormous increase in numbers has

been used to carry out the political purposes of the Church by a systematic colonization of our western states. As long ago as 1880 Bishop Lunt said: "This is our year of jubilee. We look forward with perfect confidence to the time when we will hold the reins of the United States Government. That is our present temporal end." When the possibility of its fulfilment was questioned Bishop Lunt replied: "Do not be deceived. We intend to have Utah recognized as a state. In the past six months we have sent more than 3,000 of our people to settle in Arizona, and the movement (of systematic colonization) still progresses. All this will build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the Church."

Through this system of colonization by which the hierarchy in Salt Lake City does not allow the Mormon population of any state greatly to exceed fifty per cent of the total population, the Mormon Church now holds the balance of political power not alone in Utah but in Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada, and is rapidly increasing the numbers in Washington, Oregon and California.

The statement of Bishop Lunt has been repeatedly verified in the last thirty years and the vote of the church has been thrown consistently for that political party which has offered the largest bid for its support. It is well understood that Senator Reed Smoot, who is first, last and always an Apostle of the Mormon Church, has stepped into the place made vacant by the withdrawal of Senator Aldrich as the representative in the Senate of the financial interests of the country, that he is one of the most frequent and acceptable visitors at the White House, and that his personal and political influence is steadily increasing as is witnessed by the incident already related in connection with the Massachusetts Legislature.

An editorial writer in the Boston *Herald* of October 6, 1911, also says: "It seems to be commonly conceded that in the conditions imposed in the Enabling Act,

Utah has not kept faith with the United States Government; that polygamy is quiescent and not dead; that the Church has become a huge power in politics and finance, to be reckoned with in the unfolding course of American history and experience."

Such statements would seem to be borne out by the story of the silver service presented to the battleship *Utah* and the incidents connected therewith. When the service was completed it became known that the candelabra bore the design of the "Beehive," which is the emblem of the Mormon Church, and the engraving upon the salver represented the monument to Brigham Young, erected in Salt Lake City. This recognition of the Mormon Church called forth so strong a protest that the candelabra were withdrawn, but continued remonstrances in regard to the salver were unheeded by the officers of the Government to whom they were addressed, or met with curt response. The Associated Press would not receive statements which were issued by patriotic organizations. Finally, the necessary funds were raised to provide a second salver, identical with the first, except for the engraving and the inscription. No influence availed to have this salver accepted in place of the original, but permission was given to present it to the battleship as an additional gift on the day following the presentation of the full service. When the company of men and women reached the battleship on the second day they were told that no word could be spoken in making the presentation which could be interpreted as derogatory to those who had been on the battleship the preceding day, and that any transgression or any publication of the facts in the press would be likely to result in the loss by the commander of his position. Comment is needless.

Meantime, secure in the independence conferred by statehood, polygamy has been revived in open violation of the pledges made by the church when statehood was given to Utah in 1896, and when the Manifesto of 1890 was issued. These pledges were the result of a revelation from God to the president of the Church, this revelation was accepted by the

prophets of the Church, and was ratified by the Church in full convention. No other action of the Church has thus been sustained by "the triple sanctities," yet these have all been overridden by the renewal of the practice of polygamy. Bishop Spaulding of Utah and Rev. Robert M. Stevenson, President of Westminster College, the Presbyterian College of Utah, personally endorsed the reliability of the articles published in *McClure's Magazine* for January and February, 1911. Those articles assert unequivocally that polygamy is nearly as prevalent in Utah now as it was before the Manifesto of 1890, that the long list of recent polygamous marriages in Salt Lake City, as published by the *Salt Lake Tribune*, is admitted to be correct by Mormons as well as by Gentiles, and that if polygamy should suddenly cease, enough young people have entered into the relation recently to keep the institution alive in Utah for fifty years.

The power of the Mormon Church is also felt directly by the business interests of the country, and in many instances its warnings are promptly obeyed by those who fear its influence. A merchant and manufacturer in New York City, who was asked to contribute to a campaign against Mormonism, replied, "I wouldn't dare to. I should lose all of my business in Utah and I might lose a good deal of it here also." One of the most honored women of our country was formerly actively identified with and a large giver to an organization which is active in its hostility to Mormonism. She was obliged to withdraw her name and her aid from the organization because the Mormon Church threatened to use its power against the large railroad interests which were controlled by her brothers. When Frank J. Cannon was ready to publish in book form the articles which had appeared over his name in *Everybody's Magazine*, under the title "Under the Prophet in Utah," not one of the large publishing houses in New York would accept the book, and the Boston house which courageously undertook the task finds itself in danger of insolvency because in spite of large expenditures for advertising it is unable to sell the book, as the stores are unwilling to handle it.

Another element in the menace of Mor-

monism today is found in its missionary work. Its agents are in nearly every country in Europe, in Australia, New Zealand, Japan, Turkey, the Sandwich Islands and the smaller islands of the Pacific Ocean, while our own country is thoroughly and systematically covered by them. A few years ago a company of thirty, chiefly women, was taken to Utah from the South End of Boston. Last year the Mormon Church in Boston baptized 77 converts, all but two of whom were young women. The wife of a pastor of a Baptist Church in Portland is responsible for the statement that "the state of Maine is honeycombed with Mormon missionaries." Evidence is constantly being received from all parts of the country that these missionaries are more and more widely gaining access to our homes and our communities. The literature which they freely distribute is not recognized because it nowhere bears the word Mormon, and because it seems to preach the gospel which we are accustomed to hear. Furthermore, the imprint of The Church of Jesus Christ of the Latter Day Saints is not recognized as the official name of the Mormon Church. The foreign missionary work of the Mormon Church is fruitful. In 1908 the Commissioner of Immigration in Boston said that "about seven or eight hundred Mormon converts, a majority of whom are women, probably pass through this port annually." The policy is to discourage men converts and seek only women converts. Soon after the inquiry which elicited this statement was made the landing of these converts was transferred from Boston to Portland, Maine, and other Atlantic ports. The question is pertinently asked, Why, if all is as it should be, the port should be changed when inquiries are made there?

In view of the numerical growth, the political influence, the financial power, and the missionary activity of the Mormon Church, is it not high time for the Christian men and women of the country to arouse themselves from their state of indifference and incredulity?

It is well that the Woman's Home Mission text book for next year is to be an exposé of this iniquitous system by Rev. Bruce Kenney.

Mormonism in a Nutshell

I. ITS RAPID GROWTH

144,352 Mormons in the United States by the census of 1890; now about 400,000—increased nearly 3-fold in 22 years. Over 16,000 new members "baptized" in 1910. At least 20,000 Mormons outside the U. S.

2. HOW IT GROWS

By Births: probably half to two-thirds the whole increase; "baptized" into membership at eight years of age.

By Proselyting: about 1,000 new converts yearly in the Southern States alone; thousands more outside.

Proselyting Machinery: Every young man expects to be sent "on a mission," willingly or not; civilized world districted into missions, officered for proselyting; aim chiefly aggrandizement. Over 2,000 of these emissaries now working; about 800 in United States. In seeking converts they visit about 2,000,000 homes, use 200,000,000 pages of books and tracts and hold some 50,000 meetings yearly; while the Mormon periodicals aggregate hundreds of tons annually—literature always deceptive and dangerous. Mormon meetings are established in many places; victims made for lack of the real facts.

3. RELIGIOUS DESTITUTION IN MORMON REGIONS

431 out of the 545 places visited to January 1, 1912, had no local Christian work—some 60 miles from any; churches started in some since. Probably 380,000 Mormons (and many others) untouched by any Christian work but ours. We intend to visit every home. The Mormon people are of strategic importance, owing to their proselyting activity as above; they must be reached by the gospel!

4. THE ONLY WAY TO MEET THE ISSUE

In the West. Teach the Mormons Christianity and get them converted to Christ.

In the East. Teach everybody the truth about Mormonism, to forewarn them against the Mormon "elders" and incite them to help us carry on the great work in the West and East both.

—*Utah Gospel Mission.*



The Work of the Year

As usual we give large space in this issue to the year's work of our Societies, as presented in their annual reports. We shall follow these abstracts of the board reports with a comprehensive survey of the field work in the July issue, so that the two numbers will give our readers a full knowledge of the work accomplished and planned. We intend also to give in succeeding numbers, in statistical form which can easily be preserved, the work in some particular field, so that if these pages are kept and brought together they will furnish the information desired at a glance. The facts presented in the reports are full of significance and interest. Never was there so much to inspire missionary zeal. It does not seem possible that for want of means we shall fail to reap at the moment when the seed-sowing of many years has brought the fields white unto the harvest.

○

The New Ideal

On another page will be found the statement of the General Apportionment Committee concerning a great advance in our missionary giving. It is felt that we have been aiming at too small things, and have not set a worthy goal. The thing now is to get away from machinery and fix our minds upon the higher motive. We have had to talk about budgets and apportionments until we have lost sight too often of the world needs and the real meaning of world evangelization. Let us get back

to the high calling and the challenge. When we look out on the fields that have been developed by a century of missionary effort, and then look up to the source of power, we shall find ourselves in the responsive mood that will make advance easy and our share in it a gracious opportunity. What we need is the inspiration of a great faith in a great cause. The cause is here, insistently pressing its claims. Have we the faith?

○

The Men and Religion Congress

The five days' congress which closed the campaign of the Men and Religion Forward Movement brought together in New York a remarkable company of men from all parts of the country. Leaders in religious work were represented on the commissions and on the program. The sessions were occupied in discussing questions of live concern, and the delegates were faithful in attendance, knowing that absence meant the missing of something worth while. Sadness was thrown into the gathering by the death of William T. Stead, famous writer and publicist, who was on his way to the congress as a passenger on the *Titanic*. With this congress the Movement ceased to be, as it had promised. It advocated no new organization. It had accomplished its task of stimulating men and boys in the churches, and left whatever continuation work there might be to local groups, the Federal Council of Churches, or whatever existing agencies might naturally

fall heir to it. Some of the most permanent results of the campaign will come from the published reports of the commissions, which deal with the phases of service represented by the Movement. The volume on Missions will be one of the best, and the whole set will make a valuable library for any church. The leaders in the Movement carried it through in a masterly manner, under the direction of Mr. Fred B. Smith, the evangelist.

○

Sounding the Right Note

A foreign visitor is not always so accurate in sounding the right note as was Rev. R. J. Campbell of London, who has been preaching and lecturing from the Atlantic to the Pacific and keeping his eyes open. In a closing talk to the ministers of New York, before sailing, he summed up his impressions and made a passionate appeal for deeper spirituality. What America needs, he said, is great preachers of idealism and the reality of the spiritual life — men who have in all their pulpit utterances the note of the eternal. That is profoundly true. The pulpit that utters forth the eternal verities, through the medium of a genuinely spiritual personality, will not lack hearers or power.

○

Ten Years in Porto Rico

Forbes Lindsay, in the *May Review of Reviews*, says that under ten years of American administration Porto Rico has given ample evidence of its wonderful resources and almost limitless possibilities of development. Its soil is as fertile as that of Cuba, and it can produce as good sugar cane and as fine fruit as any region in the world. In scenic beauty and salubrity of climate it has no superior in the West Indian archipelago. We have reduced the general mortality from forty to twenty-

two in the thousand. The total commerce has been raised from twenty-five to over seventy-five millions in value; roads have been constructed; education has been established; and all modern improvements have been introduced. Farming is using modern methods, the wooden plow giving way to the steam plow. Improvement is the order everywhere. To this showing of material prosperity, we may add the excellent record of Protestant missions, which have done more for the permanent welfare and happiness of the Porto Ricans than any other agency.

○

The Missionary Motive

"The nerve of missions," of which we heard much a few years ago, can never be cut. The missionary motive remains unimpaired, effective and strong. The real missionary motive combined four strands. The first, sufficient in itself and conclusive, is the Master's command. As explicit and imperative as any word he spoke is his great commission "Go ye". He who said "Repent", said also "Make disciples of all nations". This command calls for company evolutions. A private soldier who performed the manual of arms faultlessly would nevertheless be a useless soldier if he refused to march at the command, in company with his fellows.

The second strand is Apostolic Precedent. Denominations, preachers, and laymen pride themselves upon being apostolic in church government, doctrine, and practice; but the most characteristic of all apostolic traits are the missionary impulse and activities. Peter, by special vision; Philip under peculiar direction of the Holy Spirit; Stephen, martyred and glorified; and Saul, transformed and transfigured, were all "debtors" to the gentiles, and distinctively missionaries.

A third strand has been woven all through the history of the world, since the advent of Christ; the missionary spirit has carried the torch of civilization and culture, of all human enlightenment, as well as of the gospel. The greatness of England, due to her Christian faith through the centuries, began with the missionary campaign of Augustine in 596, when with forty other monks he brought the first books into England and inaugurated that movement which transformed king and people into Christian subjects. Our own beloved America has received missionary ministrations. The Puritans came in the name of Christ, and within thirty years after their landing at Plymouth Rock in England there was incorporated a society for "the promoting and propagating of the Gospel of Jesus Christ in New England," the charter of which a few years later expressed the object of the Society to be "not only to seek the outward welfare and prosperity of those colonies, but more especially to endeavor the good and salvation of their immortal souls, and the publishing the most glorious gospel of Christ among them." Modern missions are but the expression of historic obligations.

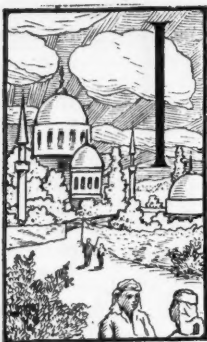
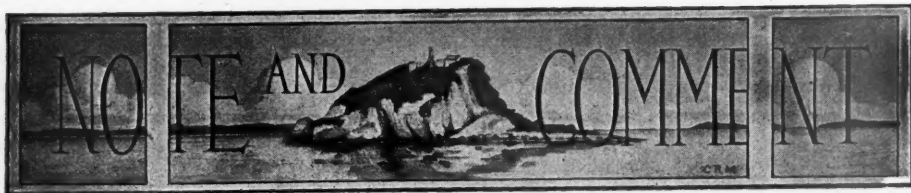
The fourth strand consists of Human Need. "The heavens may declare the glory of God," there may be "tongues in trees, books in the running brooks, sermons in stones", but these all require the touch of human interpretation. Even the Scriptures in the eunuch's hand required the friendly services of Philip for elucidation. Friend to friend conveys the gospel; mother to child, father to son, preacher to the congregation. There must be a preacher; the preacher must be "sent".

A concrete example taken from the "Missionary Reminiscences" of Mrs. M. M. H. Hills, describing the Bengal Mission Field in its early days, enforces this need of personal sympathy and guid-

ance in leading men through the Scriptures unto Christ. A man presented himself at the Mission, saying that he had come two hundred and fifty miles from the Talinga country to hear about the invisible God and how to find him. Somewhere, three tracts had been put into his hands, which he took to his village, where they were read openly. He said:

"They told about one true and invisible God and one Jesus Christ who was said to be his Son and the Saviour of sinners. The books for some time were daily used in the center of the village, till some of us began to conclude that if the books were true then the religion of the country must be false. At this many were displeased and said that by reading them they should become outcasts. Only eight remained firm, and, as we met with much opposition, we made it our practice to retire once or twice a week to the jungle to read the books and pray to the invisible God. We gave up the worship of idols, and broke all the badges of idolatry. At length we concluded we needed some one to teach us the true religion. My comrades said to me, 'You are the oldest and we will send you in search of a teacher. You shall go to him and become a Christian, and then return and tell us; and where you go there we will go, and what you do that we will do.' Then all took an oath by the book of the invisible God, which they held in their hands, and I departed. After traveling some distance, I was told there was a Padre Sahib at Balasore. Thus hearing, I came to this place and inquired for your house; and now, sir, I wish to hear the word of the Lord by which I and my comrades may be saved."

The command of Christ is imperative; the apostles are our example; the world's history teaches and inspires us; the needs of man appeal.



IN this June number *MISSIONS* brings to its readers a sweeping survey of our Baptist missionary work as seen in the annual reports of the great Societies. The number therefore is a treasure house of information upon which missionary committees and pastors can draw for months to come. Articles of great interest, from India, China and Africa, are necessarily crowded over into July. Do not get the idea that this number is full of dry statistics. It is filled with facts of living interest, and the usual variety will be found in the departments. We are all looking to Des Moines for the sounding of a new note of advance. Let us make our refrain, "We are coming for our mission cause, three million dollars strong." "We can do it, and we will."

¶ "Eventually Christianity everywhere or Christianity nowhere." That was one of the mottoes at the Men and Religion Congress, and it is the motto of missions. World evangelization or a world lost to evangelization.

¶ Have you made the Every-Member Canvass in your church? Did you meet your church apportionment? Have you organized along the lines of highest efficiency? These are good questions for prayer meeting consideration.

¶ The Senate passed almost unanimously the bill to establish a reading test for the admission of immigrants into the United States. What the fate of the measure will be in the House cannot be foretold, but there is a strong feeling that some re-

strictive measures must be adopted. Of course there is great opposition on the part of the foreign population, especially the Jews. The movement is not racial but protective.

¶ "Budgets cannot be met by machinery, but by enthusing people for the kingdom of God." Thus the *Standard* puts the matter in a sentence. To spread intelligence and arouse enthusiasm through knowledge is the mission of *MISSIONS*.

¶ The good news comes from Secretary J. H. Shakespeare, of the European executive committee on our Baptist work in Russia, that the English Baptists have purchased a site for the new college in the suburb of Lisnoie, fifty minutes ride from the center of St. Petersburg. This is the finest residential district, and the Imperial Government has already built there a magnificent pile of buildings for the technical wing of the University of St. Petersburg with 5,300 students; while the forestry department adjoins with 800 more students. The Baptist college comprises nearly three acres, with 360 feet frontage. There is a Baptist church half a mile to the west, and another about a mile southeast. The English Baptists have also pledged \$6,000 a year towards the college maintenance. The Southern Baptist Convention's Foreign Board has voted its \$6,000, and the Northern Convention is expected to approve an appropriation of the same amount at Des Moines.

¶ Our statement that the wearing of sectarian garb in public schools is in violation of the laws of the United States was too strong. It is not in accord with the distinct American principle of complete separation of church and state, as enunciated by various courts, and is against the orders of the Commissioner of Indian Affairs—or was, until the Pres-

ident suspended the order. We believe such a federal law should be passed. The Supreme Court of New York in the Lima School case (Nov. 29, 1900) ruled against the employment of Catholic "sisters" in the public schools, with or without religious garb, as not proper teachers in the common schools, which Protestant children were compelled to attend.

¶ The hearing on the sectarian garb order before Secretary Fisher of the Department of the Interior was unsatisfactory, in that the order remains suspended. Every Baptist church might well take action at once, as the *Standard* suggests, asking President Taft to allow "Order 601" to go into immediate effect. There should be no room for politics when an issue is presented involving religious liberty and separation of church and state.

¶ A universal need today, in every department of human activity, secular and religious, is the need of an army of genuine Christians. Every nation needs them. If only all the nominal Christians were genuine working Christians, Christianity would be writing conquest on every part of the world's map.

¶ Mrs. Coleman's article on Mormonism ought to awaken many people to what is going on. We shall have other things to tell. If some of the operations of the Mormon emissaries—we will not call them missionaries—could be told, right here in New England, it would result in trouble for the offenders. Those who wish to know more of the real facts about Mormonism can get some instructive literature from the Utah Gospel Mission in Cleveland, Ohio.

¶ Missionary Pastor A. di Domenica, of our Italian Church in New Haven, has published a Practical Method for Teaching English to Italians. The work has grown out of experience. We shall give some of the exercises later, showing how the little book may be used by our young men who are willing to engage in personal service. As Mr. di Domenica says, the three millions of Italians in this country need the kind of help that can be given by simple beginnings in language study. We believe thoroughly in this way of approach.

¶ This is a good time to refresh ourselves with the definition of "Deficit" which is attributed to a smart schoolboy. "Wait a moment, Johnny," said the teacher; "What do you understand by that word 'deficit'?" "It's what you've got when you haven't got as much as if you just hadn't nothin'." By the way, we should like to know if the teacher pronounced it *de-fiss-it* or properly, *def-icit*. We should like to pronounce it out of print in a Baptist missionary vocabulary.

¶ Mr. Alfred Farlow takes exception to the definition of Christian Science as "Buddhism wearing another face and assuming modern phraseology, but like its prototype denying sin, the need of a Saviour, the hope of a future, and substituting a human interpretation for God and his Word." This definition was given in a program for a mission study. We are willing to admit that the definition is inaccurate, and to allow Mr. Farlow's disclaimer as to pantheism. His further statements as to what Christian Science holds we cannot make accord with Mrs. Eddy's teachings. The definition in *MISSIONS* was not made by the editor, who would not think of attempting to define what seems to us so shadowy and elusive and delusive a system. One might as well try to bottle a flash-light.

¶ *MISSIONS*, of course, does not endorse all of the statements it publishes, while it does accept the responsibility of publication. A friend calls attention to a statement in the April issue, in the article "A Long Step in Christianizing America," referring to the work of returning Chinese converts in Canton province. The form of statement is undoubtedly unfortunate, as it seems to reflect upon the work of missionary boards. Sure that no reflection was intended, we are also satisfied that the statement is too strong, and should be qualified greatly.

¶ A good brother in Poultney, Vermont, gave Secretary Davison a hundred dollars at the close of our Vermont Campaign to be applied on the salary of the general secretary, and a pledge of three hundred dollars to be applied on the expenses of the Baptist Laymen's Missionary Movement. Good for him!



World Missions

A Review of the Year's Work of our Baptist Missionary Societies at Home and in Foreign Lands: The Vital Facts of the Annual Reports: Progress of the Work in all parts of the World: The Call of the East and Challenge of the West: A Storehouse of Information for Missionary Workers and all interested in World Evangelization

The American Baptist Foreign Mission Society

Summary of the Ninety-eighth Annual Report

The Home Department

PRESENTING this report with a sense of profound gratitude to God for leadership and the many evidences of his favor, the Board says it has been a hard year in many respects, yet there has been much to cheer and encourage. The debt brought over from last year was not paid,—in fact, there was a small addition to it; but the gifts from churches, Sunday schools, young people's societies and individuals were increased by \$66,186.59. The Board was also enabled to reduce expenditures \$20,000 below the amount allowed in the budget, so that notwithstanding the fact that income from funds was slightly lower than during the previous year and receipts from legacies only about \$7,000 above the annual average, the total income of the Society was \$92,701.32 greater than that reported a year ago, and the debt instead of being more than doubled, as was feared, amounts only to \$78,659.43. The Board has steadily adhered to its purpose not to expand the work abroad and to effect all approved economies in administrative expenses with a view, as soon as practicable, to making the annual budget of proposed expenditures bear a more just relation to probable income. The disparity between these

two amounts has been too great in the past as a rule. This readjustment which must be more or less gradual is not considered as in any sense a retrenchment. It might become such, however, if the constituency of the Society fail to make corresponding increase in their gifts and thus help the Board not only to place the finances of the Society permanently on a sounder basis but in due time to undertake some of the important projects which have long been awaiting the necessary resources. The Board cannot believe it right to enter upon these projects while a debt overshadows the work and the annual increase in offerings does not adequately provide for the normal development of work already undertaken. One of the most trying experiences of the Board is the review of the long list of approved needs for property, equipment and new missionaries while conscious that only a tithe of these can be met, notwithstanding the fact that there is abundance of money in the hands of our people if they would only devote it with their time and service to this most encouraging work.

SECRETARIAL CHANGES

Speaking of the secretarial changes, by which Dr. Thomas S. Barbour, after

thirteen years of service, becomes Honorary Secretary of the Foreign Department, while Dr. James H. Franklin succeeds him as Secretary, the report says: "The Board desires to express its appreciation of the great service which Dr. Barbour has rendered to the cause of missions, and of those rare personal qualities which have made the mutual service a delight and have ministered to the spiritual life of the Board. While he will be relieved of administrative duties, the Board will have the advantage of his service for a portion of his time as Honorary Secretary." In the election of Dr. Franklin the Board "believes the Society is fortunate in securing one so well fitted for the important position." Of the new Treasurer, Mr. Ernest S. Butler, the report says: "He has for eighteen years been associated with large business interests in Boston, and possesses rare qualifications for the work. He is well known in Baptist and interdenominational circles, and has the confidence of his brethren." Both of the new officers have begun their work.

THE FREE BAPTIST MERGER

The report chronicles the merging of the Free Baptist missionary interests, which brought to the Foreign Society the Bengal Mission, with funds and securities amounting to \$65,811.55. The transfer meeting of October 5 was "an epoch-marking occasion," a practical accomplishment of union. Dr. A. W. Anthony, who was elected Joint Secretary of the three General Societies, has been serving since October last, and the results of his work have fully demonstrated the wisdom of his appointment.

VARIOUS MATTERS

The report speaks of changes in the articles of incorporation, making it possible to hold the annual meeting in any state; of the budget as finally adopted; of the apportionment plan as now conducted "on the basis of reasonable expectation and in the light of previous giving;" and of the method of financing the Northern Baptist Convention. The Board favors a special fund for Convention expenses, to be apportioned the same as the budgets of the cooperating societies. This is the practise

of other denominations which have such central bodies.

"MISSIONS" AND THE "HANDBOOK"

The joint magazine *MISSIONS* meets with growing approval. During the year *Tidings* has been united with the new magazine, which now represents all of our home and foreign missionary interests, except those of the Woman's Foreign Societies. (Since this report was prepared the Woman's Foreign Society of the West has adopted *MISSIONS* as its official organ, leaving but one Society out of the combination.—Ed.) The subscription list has reached 60,000. The expense of publication is relatively low, and the saving over the expense of publishing separate magazines is no small item in favor of the joint magazine.

The popularity of the *Handbook* has continued, the edition for the year being practically exhausted. In view of the reduction in the size of the Report, the *Handbook* has been correspondingly more valuable. As a handy reference volume it meets the needs of large numbers. It should be more widely circulated, however. The maps this year have been entirely revised and other improvements have been made.

RELATIONS WITH VARIOUS MOVEMENTS

The Board has continued to maintain close and cordial relations with the several cooperating movements which have proved helpful to the work, namely: the Student Volunteer Movement, the Missionary Educational Movement, the Men and Religion Forward Movement, the Laymen's Missionary Movement (general), the Baptist Laymen's Missionary Movement and the Baptist Forward Movement for Missionary Education.

THE BAPTIST FORWARD MOVEMENT

The Baptist Forward Movement for Missionary Education is now accomplishing in a far more effective way at a less cost the educational work formerly done by the Society itself, and definite results, financial and other, are already evident. The Movement has become indispensable to the Society. Special consideration has been given to missionary education in the Sunday schools as in previous years. Ow-

ing to the national and interdenominational observance of the centennial of the birth of David Livingstone, the foreign mission period the coming year will be in the spring in place of the fall as ordinarily. Special material will be provided for the study of Africa.

THE JUDSON CENTENNIAL

Plans for a noteworthy observance of the Society's centennial are well in hand. Arrangements are being made for a centennial volume, and also for a text-book on all our foreign mission work for use in Sunday schools, young people's societies, mission study classes and many other ways during the fall and winter of 1913-1914. Public announcement has already been made of the Judson Centennial Tours to Burma and our other mission fields. It is to be hoped that a large number will avail themselves of the opportunity thus afforded to visit our mission fields under the guidance of experienced missionaries. The opportunity and occasion will be unique, and the centennial meetings in Burma, which will be the central feature

of the tours, will form a noteworthy occasion that will in itself make the trip worth while.

DISTRICT SECRETARIES AND THEIR WORK

This report would be far from complete without recognition of the indebtedness of the Society and the denomination to the devoted and able cooperation of the District Secretaries. In visits among the churches, in conferences with leaders throughout their districts, and in correspondence they have been unceasing in service. In the success of the home side of our task in the awakening of interest and the stimulating of the churches in their prayer and their giving, the District Secretaries have proved indispensable. All that can be said of the District Secretaries applies likewise to the Joint District Secretaries, who have represented both home and foreign mission interests. In all of the districts the deputation work of missionaries and others has been a most valuable feature, bringing to the churches the message of opportunity and need direct from the field.

SUMMARY OF STATISTICS FOR HEATHEN LANDS

WORK AND STATIONS	MISSIONARIES					NATIVE WORKERS		CHURCH STATISTICS							
	Men, Ordained and Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Men	Women	Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Total Places for Regular Meetings	Church Members	Added by Baptism during Year	Sunday Schools	Sunday School Membership
Burma.....	69	66	69	(9)	204	1707	419	2126	916	(717)	1042	64035	3721	599	21265
Assam.....	27	25	9	(4)	61	351	18	369	107	(40)	210	11504	1104	175	6229
South India.....	45	44	31	(8)	120	1018	533	1551	163	(24)	730	61687	2606	475	14236
Bengal.....	9	9	10	(2)	28	169	65	234	18	(4)	1471	47	135	5378
China.....	65	62	38	(21)	165	362	104	466	140	(30)	260	6071	422	186	5821
Japan.....	24	22	22	...	68	112	88	200	29	(3)	174	3304	497	172	11301
Africa.....	23	20	2	(7)	45	340	41	381	24	(4)	255	5230	619	31	2057
Philippines.....	12	11	8	(3)	31	67	42	109	37	(16)	71	3595	355	62	1610
<hr/>															
Totals, Heathen Lands, 1911.....	274	259	189	(54)	722	1126	1310	5436	1434	(838)	2742	156897	9371	1835	67897
Do. for 1910.....	26	247	163	(48)	672	3817	1185	5002	1391	(837)	2873	151901	8557	1591	65071
Do. for 1909.....	253	238	149	(42)	641	3784	1187	4971	1384	(883)	2801	153103	8252	1572	59262
Do. for 1908.....	254	237	144	(43)	635	3623	996	4619	1343	(836)	2660	147053	8065	1472	52784
Do. for 1907.....	249	229	135	(44)	613	3626	996	4622	1322	(862)	2619	143873	10559	1511	53917
Do. for 1906.....	238	215	125	(46)	578	3598	953	4551	1294	(854)	2588	137438	12761	1520	53029

THIS TABLE ENABLES COMPARISON TO BE MADE SINCE 1906, AND INDICATES THE STEADY GROWTH WITH THE EXCEPTION OF ONE YEAR

Foreign Department

Reports from the Society's far-flung battle line indicate that in spite of unusual conditions in China, Japan, and some parts of India, very gratifying progress has been made in all departments of labor. The advance movements noted one year ago have in general continued, as in the Philippine Islands and Assam, where in each case there has been a gain in membership of about 10 per cent. In Japan marked progress has been made both in the Liuchiu Islands and in the Inland Sea. In Nellore, South India, 118 baptisms are recorded, the largest number probably for any year in the history of this station. The movement among caste people on the Gurzalla field in South India continues; fourteen subdivisions of Sudras are represented in the church membership at this station, besides the large number of converts from among the outcasts. The remarkable ingathering witnessed for some years past on the China-Burma frontier has continued; 638 accessions being reported from Kengtung. From the time of the opening of the mission in Kengtung State to the close of 1911, converts to the number of 11,379 have been baptized; of these some 4,000 live across the Chinese border.

SOME INTERESTING FIGURES

Additions by baptism in the several countries were: Burma 3,721, Assam 1,104, South India 2,606, Bengal 47, China 422, Japan 497, Belgian Congo 619, Philippine Islands 355. The total for Asia and Africa is 9,371. The European total of additions for the year is 16,924. The total missionary force of the Society is 722, of whom 274 are men, 259 are wives and 189 are single women; 5,486 native workers are engaged in connection with various departments of work in Asia and Africa; 2,426 workers are reported from Europe. The present membership in Asia and Africa is 156,897; in Europe 133,451. In the Asiatic and African fields there are 1,472 students in theological and biblical training schools; other schools, totaling 2,127, enroll 63,386 pupils. Of these pupils 1,547 united with Christian churches during the year. Contributions of the native churches for the year were

as follows: For church expenses, \$59,159; for education, apart from fees paid by individual pupils, \$41,916; for missions and general benevolences, \$21,237; a total of \$122,312. Medical work includes 19 hospitals and 33 patients, with 47,650 patients, and fees collected, \$14,648.

The Society has sent to the fields during the past year 50 new appointees, of whom 14 were men, 16 were or now are wives of missionaries, and 20 single women. Since our last report seven of our missionaries have died,—three while on the field, Mrs. J. C. Brand, of Japan, Mrs. Charles Rutherford and Miss Mary K. Kurtz, of South India; and four while in this country, Rev. H. W. B. Joorman and Rev. Alonzo Bunker, D.D., of Burma, Rev. John McLaurin, D.D., of South India, and Rev. S. B. Partridge, D.D., of South China.

PROGRESS IN INDIA

The work in British India continues strongly. The promise of success among the higher classes, both in Burma and in India proper, is increasingly bright. The signs of growth in the life of the churches are gratifying. While our work has suffered little from political disturbances, the general satisfaction resulting from policies inaugurated in connection with the recent visit of the king-emperor should have a favorable influence upon Christian work in general.

The merging of the work of the Bengal mission with that of this Society has been happily accomplished. The work is so similar to our own that there has been no sense of jar either at home or on the field in the consummation of this relation. The work of the mission continues to be conducted with energy and practical wisdom. The Society has reason for satisfaction in the work of this field, and in the quality of the workers, both the missionaries and the Indian brethren.

CONDITIONS IN CHINA

Conditions in China have marked a new and vastly influential record in the great transformation now proceeding in the East. The sections occupied by our work in eastern and southern China for the most part went over to the new order



MISSIONARIES AT THE TELUGU CONFERENCE AT NARSARAVUPET, SOUTH INDIA

without the lifting of a hand in opposition to the revolt.

The record of these fateful months discloses nothing more conspicuously than the assured position which foreign residents have now reached in China, and the cordial regard in which Christian missionaries are held. That this great overturn, so long impending, has occurred without the sacrifice of missionaries or of other representatives of Western lands, is an occasion for profound thanksgiving.

LABORING WHILE THEY WAIT

The disturbed conditions have made inevitable in West and Central China a temporary interruption of our work. Two remote stations of Szchuan province, Yachowfu and Ningyuanfu, were cut off from communication with other sections, and here our missionaries have remained. From the other stations by consular direction a removal was made to Shanghai, where a large company of missionaries from the west is now gathered. The fall party of new and returning missionaries reached Shanghai in October, and those appointed to West China remain at this port or at neighboring stations awaiting the return of conditions which shall permit a resumption of their journey. Meanwhile, in common with younger missionaries from the western provinces, they are engaged in language study. Others of the

waiting missionaries are engaged in Red Cross hospital work or in famine relief activities.

READJUSTMENT IN CHINA

As a result of the revolutionary movement new problems are offered to our work in China. This is especially true in Central China and in Szchuan Province. A strong reenforcement of this interest in all its branches is imperative. The reopening of the work in West China should be attended by such enlargement as shall ensure the fullest possible use of opportunities in this greatest of the provinces. The time is favorable for purchase of land on reasonable terms. In East and South China the time is opportune for consideration of the entire field with a view to occupying more strongly the positions now held, to entrance upon new work, and to the effecting of a closer co-operation with other mission bodies in forms of work in which cooperative effort is to be desired.

A NEW DEVELOPMENT IN JAPAN

For some time it has been evident that Japanese officials have been increasingly disturbed by the indications of political and moral delinquency among the people. A rising tide of anarchism has manifested itself. A disposition appeared for a time to attribute this to Christian influences

and a reaction against the extension of Christianity resulted. Already, however, a better state of mind seems to have been reached, and conditions for preaching and teaching are more normal. The custom, however, has been established of requiring teachers to take their pupils regularly to the shrines of national heroes. The contention that the worship of ancestors is essential to patriotism and national strength has been diligently made in widely circulated literature.

Another incident proving directly favorable to Christianity is related to the increased concern for the promotion of patriotism and morality. Early in 1912 the vice-minister of home affairs announced to representatives of the press his purpose of bringing together the three religions, Shintoism, Buddhism and Christianity, with a view to their larger contribution to the national welfare. His program has not elicited enthusiasm on the part of Shintoists and Buddhists, but Christian leaders have gladly welcomed the opportunity for conference with representatives of other faiths. The incident gives great satisfaction as constituting the first official recognition of Christianity in modern Japan. It is believed that it marks the beginning of a new era in the status of Christianity and of Christian opportunity. Their hearty welcome to the invitation strengthens the position of Christian leaders with the people.

THE CHALLENGE TO ADVANCE

The momentous changes in the Farther East, particularly the suddenly transformed conditions in China, compel enlargement of plans and strengthening of forces in Christian work. That changes of so vital and critical a relation to so great peoples and to the world's future

should occur without the quickening of interest and activity in missionary effort, would be a lasting reproach to the Christian peoples of the West. There should be a strong advance in evangelistic effort, too long delayed by the pressure of new forms of work. This need is felt in all our mission fields, in British India as well as in the Farther East.

The call for the extension and strengthening of educational work is also insistent. For the general educational work of our Society, for the higher educational work represented in Rangoon Baptist College, the Madras Christian College, with which our work in South India is now to be affiliated, our Baptist College at Shanghai, the Union University in West China,—and for the proposed movement for union in university work in East China, South China and Japan, the Board bespeaks from the constituency of the Society strong support.

THE CONGO AND RUSSIA

The report closes by calling attention to conditions in Africa, which are still unsettled and unsatisfactory and need close watching, and to the work in Russia, which was brought forward so prominently at Philadelphia. A joint committee of Northern and Southern Baptists is proposed, to report to the respective Boards the wisest plan by which the Baptists of America and Great Britain may promote the extension of our Baptist work in the Near East.

It will be seen that the year has been one of exceeding great interest, and of real progress in spite of many hindering circumstances. Christian missions have gained a new and wonderful recognition in all foreign lands.



A Great Forward Movement

One of the most significant paragraphs of the Foreign Society's report is the following:

At the quarterly meeting of the Board held in Chicago in March the financial situation of the Society and of the denomination as a whole was considered at length in a session to which the members of the Executive Committee of the Northern Baptist Convention were invited. As a result of the discussion the Board adopted the following resolution:

Voted: That the Secretary be authorized to correspond with the other Societies with a view to the creation of a joint missionary commission or the formulation of a joint request to the Northern Baptist Convention for the appointment of such a commission, the same to consist of seven or more members whose duties shall in general be as follows:

1. To make a thorough study of the condition of the missions of the denomination at home and abroad, including their present and prospective needs.

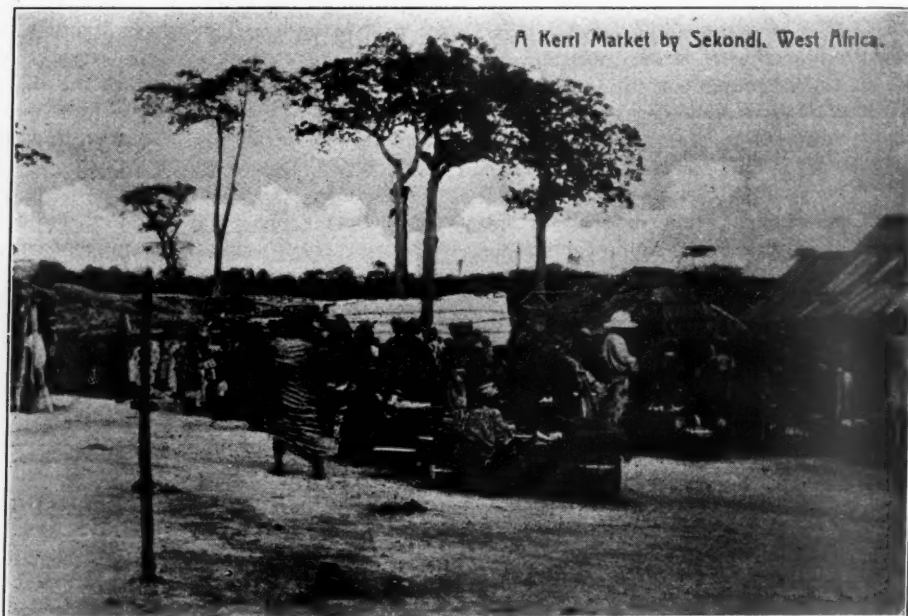
2. To determine, if possible, the causes for the present lack of interest in and adequate support of these missions.

3. To suggest ways and means for the elimination of the foregoing causes, and for

the provision of an adequate support in funds and missionaries for the proper maintenance of work already undertaken, and of such advance work as in the providence of God may be opened to us.

4. To formulate a plan of campaign for the enlightenment of our churches regarding our great missionary heritage, with a view to the assumption by them of a more just share of responsibility for the world's evangelization.

While not urging unduly the appointment of a commission as suggested in the vote, the Board feels strongly that the denomination as a whole, through the Convention, should grapple with this missionary problem. To this end conferences have been held and correspondence conducted, with the result that plans have been laid for a strong presentation of this matter. The chief object of such a campaign as will be proposed should not be merely to raise the debts. We should have in mind the development of better plans for financing our missionary operations, the creation of a stable income, and the fixing of a goal of achievement that will be worthy enough to inspire all, and practical enough to insure attainment.



A Program of Advance



THE present debts upon our missionary societies, the demands of our great and growing work which seem to necessitate budgets in excess of reasonable expectation in the light of previous giving, and the need for a great, commanding, unifying program worthy of the Northern Baptist Convention, unite in making imperative a really great advance movement. It has been sufficiently demonstrated not only in the work of our own denomination but in that of others that the apportionment plan, good as it is in its place, is not adequate for the present situation and need. It must be supplemented by an appeal to the heroic and the voluntary. The General Apportionment Committee therefore submits the following:

A THREE MILLION DOLLAR CAMPAIGN

1. THE OBJECTIVE

Let the following express the ideal of the Northern Baptist Convention, to be attained at the earliest possible date:

TWO MILLION DOLLARS FROM THE CHURCHES and ONE MILLION DOLLARS IN PERSONAL GIFTS

annually for the work of the General and Woman's Societies of the Northern Baptist Convention.

2. THE PRESENT EMERGENCY

Let us undertake to advance far enough toward this goal during 1912-13 at least to provide for the debts and the unapportioned amount of the budget.

3. FUTURE BUDGETS

Let it be recommended to the Societies that their budgets be not increased (except in case of extraordinary emergency), until they are respectively free from deficits, and that when increased they shall not be in excess of what may be fairly expected in the light of the receipts for preceding years.

4. ADMINISTRATION

Let the administration of the campaign be under the direction of the General Apportionment Committee, since this is the only committee of the Convention constitutionally related closely to the missionary societies.

5. FIELD CAMPAIGN

(a) Correlate the work with the Baptist Laymen's Missionary Movement and the educational work of the Forward Movement.

(b) Make a careful survey in order to ascertain what churches in each state and what whole states are giving below the average, and apparently below their ability, and concentrate effort upon these, using the inspiration of this campaign to bring them up to higher ground. Instruct district secretaries and field workers to make this campaign their special activity for the year.

(c) Make abundant provision for the assignment to individuals and churches of specific parts of the budget.

(d) Conduct an extensive publicity campaign by correspondence and by a large use of the denominational press in display advertising and otherwise.

(e) Issue bulletins regularly indicating the progress of the work, these to be sent to pastors and posted conspicuously for the information of the churches.

(f) Place a well qualified man in charge of the campaign for personal gifts.

6. FINANCE

By an appeal to interested individuals, provide a small fund outside of the budgets of the Societies for the expense of unusual features of the campaign, such as the salary and expenses of the man in charge of personal gifts, publication of bulletins and other special printed matter, publicity campaign of advertising, etc.

Approved by General Apportionment Committee and Finance Committee of Northern Baptist Convention April 15, 1912, and April 24, 1912, respectively.



The American Baptist Home Mission Society

Summary of the Eightieth Report

Home Mission Week

AS a result of the organization of the Home Missions Council, representing twenty-six organizations, and the Council of Women for Home Missions, it has been decided to engage in a joint campaign in the interests of home missions from September 1 to December 1, 1912, culminating in the general observance of Home Mission Week, November 17-24, when "all over the country, in every church of every denomination, home missions should have the absolute right of way, with a view to arousing our entire Christian population to the national enterprise, old in its main outlines, new and difficult in its modern problems." It is earnestly hoped that all our Baptist churches will heartily respond to this appeal for special consideration of matters of vital importance to our own country, and through its instrumentalities to the whole world.

MISSIONARY SUMMARY

The whole number of missionaries and teachers supported wholly or in part by the Society has been 1,511. These have been distributed as follows: In New England, 63; in the Middle and Central States, 159; in the Southern States, 207; in the Western States and Territories, 945; in the Canadian Dominion, 10; in Mexico, 27; in Cuba, 57; in Porto Rico, 41; in El Salvador, 2. French missionaries have wrought in 5 States; Scandi-

navian missionaries in 23 States; German missionaries in 21 States and Canada; Negro missionaries in 13 States.

Among the foreign populations there have been 306 missionaries; among the Negroes, 47 missionaries and 198 teachers; the Indians, 24 missionaries and 16 teachers; the Mexicans, 32 missionaries and 3 teachers; the Cubans, 38 missionaries and 19 teachers; the Porto Ricans, 40 missionaries and 1 teacher; in El Salvador, 2 missionaries; and among Americans, 785 missionaries.

The Society aids in the maintenance of 26 schools established for the Negroes, Indians, Mexicans, Cubans and Porto Ricans.

STATISTICAL SUMMARY

Number of missionaries and teachers ..	1,511
Weeks of service	51,406
Churches and outstations supplied	2,450
Sermons preached	133,425
Prayer-meetings attended	98,278
Religious visits made	345,530
Bibles and Testaments distributed	11,587
Pages of tracts distributed	1,424,466
Received by baptism	11,952
Received by letter and experience	9,885
Total membership of mission churches ..	69,279
Churches organized	117
Sunday schools under care of missionaries ..	1,676
Attendance at Sunday schools	68,247

RESULTS OF EIGHTY YEARS

Number of commissions to missionaries and teachers	40,284
Weeks of service reported	1,462,939
*Sermons preached	3,538,685
*Prayer meetings attended	1,835,953
*Religious visits to families and individuals	9,493,370
Persons baptized	256,358
Churches organized	6,608
Sunday schools organized	148

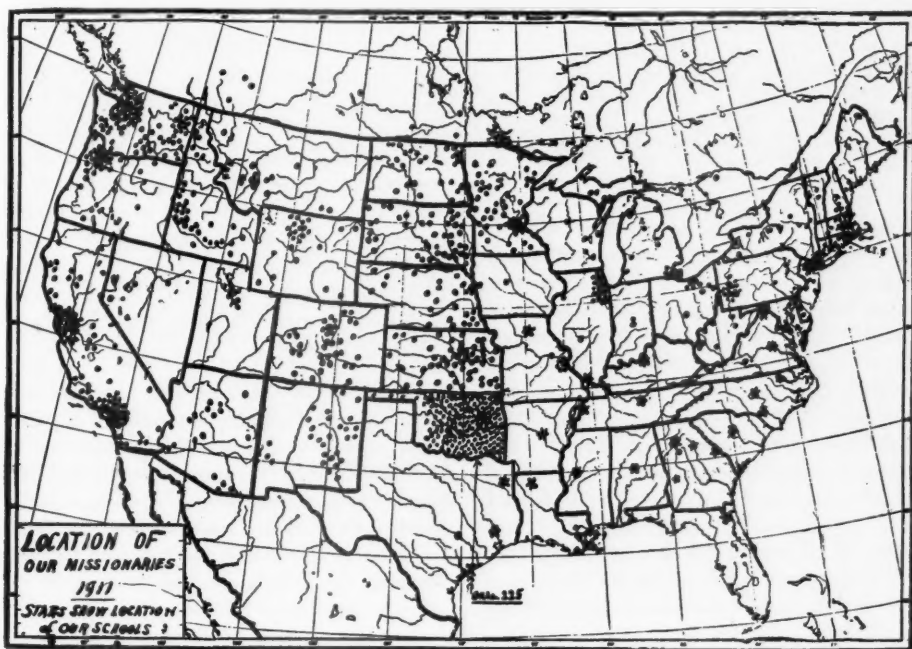
*During last seventy years.

THE SOCIETY'S EARLY WORK IN IOWA

At this first meeting of the Society in Iowa, it seems fitting to refer to its early missionary operations in the State. The first appointments were as follows: Rev. Alexander Evans to Des Moines County in 1837, and to Burlington in 1838; Rev. Calvin Greenleaf to Davenport in 1839; Rev. Hezekiah Johnson as general missionary in 1840 until about four years later, when he went as a missionary on his long overland journey to Oregon. By 1850 an aggregate of 114 appointments had been made to Iowa. Among the principal points occupied in that period were Bloomington, Burlington, Davenport, Des Moines, Dubuque, Farmington, Iowa City, Keokuk, Marion, Muscatine, Oskaloosa. The rural population received attention from missionaries who had out stations and in some instances whose fields embraced from one to three counties. They traveled in the most primitive way, inasmuch as during this period and indeed until after 1850 there was no railway in the State. They endured privations as good soldiers of the Lord Jesus Christ. Johnson, with a wife and six children, wrote that he would

need \$300 salary and a little more if he had to rent a house. Among many anti-mission people he advocated missions. Evans wrote: "We have all the withering heresies peculiar to the West, but the cause of benevolence is onward and these heresies are losing ground. Should the Society withdraw its aid from us it would at once prostrate our hopes and dash from our lips the cup of blessings in this new country." In the first fifty years of the Society's work in Iowa, about 250 distinct fields were occupied, besides scores of minor points as mission out stations.

The Iowa Baptist State Convention, organized in 1842, attempted no independent work until 1845. In 1879 the Convention entered into co-operation with the Home Mission Society, this relationship continuing most pleasantly until 1901, when the Convention assumed self-support. For much of the time since then, however, the Society has aided in the support of some missionaries among the foreign populations and in recent years also of a State Evangelist. The appreciative Baptists of Iowa have taken an honorable position along with those of the older States in their offerings for home



missions. From one of the mission fields in the State came Dr. John E. Clough, renowned for his remarkable work as a foreign missionary.

FIFTY YEARS' WORK FOR THE NEGROES

On January 30, 1862, the Board appointed Dr. Howard Osgood to visit Fortress Monroe and vicinity to investigate the condition of the Negro refugees. His report was received on February 27th, the Society at its meeting in Providence, May 29, 1862, voted to begin work for the freedmen, and on June 25th the Board appointed its first two workers to this new field. It is fitting that at the end of fifty years a survey should be made of what has been accomplished through the Society's instrumentality, in a special address by the Associate Corresponding Secretary, an abstract of which will be given later.

At most of the schools the fiftieth anniversary of the beginnings of the Society's work for the Negroes was celebrated, with special addresses and music and by offerings from teachers and pupils which aggregated nearly \$700.

The Society sustained a great loss in its educational work in the death, on January 22, 1912, of Rev. George Sale, D.D., Superintendent of Education since June 1, 1906.

Rev. B. G. Valentine was appointed President of Benedict College, Columbia, S. C., as successor to Dr. Osborn, with whom he had been associated in the work of the school. Professor Z. T. Hubert was appointed President of Jackson College, Jackson, Miss., to succeed Rev. L. G. Barrett. This is a recognition by the Society of the qualifications of representatives of the Negroes for such positions. In addition to the two Negro presidents of the higher institutions at Atlanta and Jackson, the Society has aided fourteen schools owned and managed by the Negro Baptists, with Negro principals and faculties. The whole number of Negro teachers appointed during the year was 143.

At Atlanta Baptist College, the new building known as "Sale Hall" was completed and dedicated last May. The new hospital building for the Leonard Medical

School of Shaw University is considered one of the best arranged and equipped buildings of this class in the South. Toward these improvements at Atlanta and Raleigh the Negroes contributed in each instance \$5,000 to meet the conditions of the pledges of like sums by the General Education Board.

In accordance with the plan of union between Baptists and Free Baptists, this Society has adopted Storer College, at Harpers Ferry, W. Va., and Manning Bible School, at Cairo, Ill. Storer College was established in 1867; has a fine campus of fifteen acres, on which are ten principal buildings, the total valuation being \$107,000. It has endowment funds amounting to \$42,386. The enrollment of pupils last year was 120. Manning Bible School is for the training of Negro preachers. It has small holdings and a small number of pupils, and it may be deemed wise to consolidate it with one of the adjacent schools aided by the Society.

It cannot be expected that these higher institutions for the Negroes shall be dependent for their effective maintenance indefinitely upon the limited amount that the Society can apply for this purpose. The Society ought immediately to have at least a million dollars as a general endowment fund for these institutions. The total present endowment is \$312,444.93, the annual income of which is about \$14,000. If the endowment could be increased by one million dollars, thereby carrying the annual income from these sources to about \$60,000, it would afford needed relief to the Society in its extended operations and would impart stability and strength to these institutions. Are there not those among us who could at least establish a memorial professorship by a gift of \$30,000?

SCHOOLS FOR THE INDIANS

Indian University, or "Bacone College," near Muskogee, Oklahoma, has had probably the best year in its history and the largest attendance of Indian pupils. Besides these there have been about forty children in the Murrow Indian Orphans' Home. At Wyola, an out-station of the mission at Lodge Grass, Montana, the Society has erected a modest school build-

ing, with accommodations for two teachers appointed by the Woman's Home Mission Society. Some missionary work is done at both places for the white residents. The school at Lodge Grass has been maintained, and the threatened loss of some of the older pupils has been averted. The intrigues of representatives of the Roman Catholic Church have been quite disturbing.

of the Home Mission Society. If this is done, it is expected that they will provide about \$15,000 for another building.

There are four day schools in connection with our missions at Santiago, Guantanamo, and Ciego de Avila, the teachers in which are appointed and paid by the Woman's Home Mission Society.

The hope that funds might be secured for a school building at Rio Piedras has



MEDICAL SCHOOL AND NEW HOSPITAL BUILDING AT SHAW UNIVERSITY

CUBA AND PORTO RICO

Our excellent institution at El Cristo is already becoming a very valuable auxiliary to our missionary enterprise in providing capable native preachers and teachers for our Cuban churches. Although known to be thoroughly evangelical, it attracts many students from Catholic homes, numbers of whom have been converted. The Foreign Mission Board of the Friends, which is engaged in missionary work in Eastern Cuba, desire to co-operate with us in the maintenance and enlargement of this institution, while leaving the general control in the hands

not been realized. In the budget for this year an item of \$17,000 for this purpose has been included as a "special," apart from the usual offerings from churches and individuals. It is conceded by all who know the situation that we have an exceptional opportunity for the establishment of a school on an economical basis in connection with the Insular University. Indeed, the beginning of such a relationship has been already established. Rev. P. D. Woods, of Rochester, N. Y., was appointed as principal of the school and entered upon his duties last fall. A dormitory for boys should be built at once.

MEXICO

The school at Monterey for the training of young men for the ministry has been maintained, notwithstanding the political disturbances in the Republic. The students are engaged in mission work while pursuing their studies and during their vacations. One of these is a Zapotecan Indian of exceptional ability, from Oaxaca, of the race that produced those eminent characters, Benito Juarez and Porfirio Diaz. He is preparing himself to preach the Gospel among seven hundred thousand of his people.

The day schools maintained by the Woman's American Baptist Home Mission Society in conjunction with our mission work at Monterey, City of Mexico and Puebla are doing an excellent work. Special consideration is being given to the establishment of a boarding school for girls in the City of Mexico, for which about \$15,000 more than is available for this purpose is required.

TRANSFERS BY THE FREE BAPTIST CONFERENCE

The Free Baptist General Conference in October, 1911, made transfer of its mission work under the following agreement:

"That the Home and Foreign Mission work of the Free Baptists, when taken over by the American Baptist Home Mission Society and the American Baptist Foreign Mission Society, shall be put upon an equal footing with their other work, to be continued and developed as integral parts thereof in accordance with the general principles governing these organizations in their administrative affairs."

The Home Mission Society has received from the General Conference the following sums: For Permanent Trust Fund, \$46,913.31; Annuity Funds, \$2,500; Church Edifice Loan Fund, \$14,291.74; Designated Funds, \$419.53; for general purposes, \$945.44, making a total of \$65,070.02.

A. W. Anthony, D.D., was appointed as "Special Joint Secretary" of the three societies, for the purpose of relating the Free Baptist churches more definitely to the societies. It is gratifying to report

that already Free Baptist churches are making their offerings to the Society, over \$2,000 having been received from them in the four months since the consummation of the union. It is expected that these churches will soon welcome their share of the general apportionment of the Society.

JOINT SECRETARYSHIPS

This Society and the Foreign Mission Society have now six district secretaries as their joint representatives. The sixth secretary, J. Y. Aitchison, D.D., of Chicago, began work in this capacity September 1, 1911. It is expected that other districts will be included in this arrangement ere long.

OUR FOREIGN POPULATIONS

Our work for the foreign populations in the United States is among seventeen nationalities, as follows: Germans, Swedes, Norwegians, Danes, French, Italians, Portuguese, Finns, Russians, Bohemians, Hungarians, Poles, Slovaks, Slavs, Lithuanians, Chinese, Mexicans. Rev. J. M. Bruce, for about seven years Superintendent of Missions among the foreign populations, chiefly the Italians and French Canadians, resigned to take effect May 1, 1912, having arranged for an extended trip abroad. His facility in the use of several languages has enabled him to be of special service in many ways, including the editorship of an Italian Baptist paper.

In all this remarkable missionary field which, in the Providence of God, is laid at our very doors, our vision should not be limited to the mature material with its peculiarities begotten of types of civilization and religion very different from our own; but should take in the millions of their descendants, who are to become important factors in the future character of our civilization and our American Christianity. In this work the Society cooperates, generally on an equal basis, with all the State Conventions of New England, also those of New York, New Jersey and to some extent in Pennsylvania; while the most of its appropriations for cooperative city mission work is for the foreign populations.

MEXICO

The revolutionary spirit which has been rife in Mexico, the past year, has seriously interfered with missionary operations at several points. So serious is the situation that most of the American missionaries of our own and of other organizations have deemed it prudent to return to the States. Indeed, there has been a general exodus of Americans from Mexico. Nearly all of our missions, however, are in charge of native workers, so that services have been maintained with but slight interruption. The death of Rev. Teofilo Barocio, pastor of the church in the City of Mexico, is a great loss. Expecting that normal conditions will soon be restored to the Republic, the Board has included in the list of "specials" in its budget, \$10,000 for a Baptist Hospital and \$15,000 for a boarding-school for girls in the City of Mexico. It is hoped that generous donors will consider the claims of these important auxiliaries for our mission work in Mexico.

SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

The principal work the past year among the Spanish-speaking people of the United States has been in Southern California under the supervision of Mr. and Mrs. L. E. Troyer, formerly in Porto Rico. Within about a year from their appointment to this field they have succeeded in establishing six mission stations and the organization of one church, and in securing the cooperation of American churches in the appointment of helpers and in providing places of worship for the Spanish-speaking congregations. Indeed, it is the general policy "to establish work only where the church in that community is interested in the Spanish-speak-

ing people. American cooperation is essential to securing the best results." Two native helpers have been employed and more are needed. The work is included in the cooperative plan of the Society with the Southern California Convention. Other missions are at Tucson, Arizona, and Ortiz, Colorado.

NEW MEXICO

The committees of conference of the Northern and Southern Baptist Conventions, "concerning the organized activities of the Baptists represented in the two conventions" in New Mexico, adopted recommendations in regard to plans for the unification of our Baptist forces in that State, and to their cooperative relationships in the future. These were in substance that the existing conventions should terminate their work upon the organization of a new convention, with a new constitution, and that after the formation of the new convention it cooperate with the Home Mission agencies of the Northern and Southern Baptists on a sliding scale of reduction of appropriations for three years, after which the New Mexico Convention should become affiliated with the Southern Baptist Convention.

The Home Mission Board took the following action on these conclusions:

"1. VOTED, That we hereby express our appreciation of their painstaking labors and of their courtesy in conferring with us as to the report which they have agreed to make.

"2. VOTED, That we are disposed cordially to coincide in the recommendation of the joint committee, that the work in New Mexico be transferred to the care of the Home Mission Board of the Southern Baptist Convention, in case the Baptists of New Mexico so desire.

"3. VOTED, That we express our strong desire that the period of transition be made shorter than the three years proposed; in fact, as short as it can be made with due respect to the interests of the kingdom of God in New Mexico. We think it best that the transfer be made immediately on the formation of the proposed new State Convention"





The American Baptist Publication Society

A Summary of the Annual Report

Publication Department

THE year has been one of advance in all departments. The publishing business shows substantial gains and the missionary work has been enlarged. The relations with Southern Baptists have been adjusted according to the principles enunciated by the Joint Committee of Conference appointed by the Northern and Southern Conventions; and relations with other Baptist national, state and city organizations were never more cordial and satisfactory. In all the general movements the Society cooperates. Our district secretaries and missionaries have joined hands with all other workers in the best of understanding and fellowship.

Cooperation has been entered into with the Free Baptists. The Society purchased the Free Baptist Sunday School periodicals for \$2,500, and is now supplying many of the Free Baptist churches and schools with literature. Offerings are now received for missionary work from Free Baptist sources, and two of the books issued during the year were written by a Free Baptist. Everything possible is being done to promote the best of feeling, looking to final union.

A GIFT TO RUSSIAN BAPTISTS

On representations made by Rev. Wm. Fetler during his attendance upon last, the Society made a donation of \$2,000 to the Russian Baptist Publishing House under his charge, to aid in the issue and dissemination in the Russian Empire of religious and denominational literature; and we also ordered from the Russian Baptist Publishing House \$500 worth of the Baptist World Alliance in June publications in the Russian language for

use in this country. These publications consist of hymn-books, books for church and family use, denominational pamphlets, and tracts of an evangelical character. This year, in addition to the amount given Mr. Fetler, we have also made smaller donations to our Baptist brethren working in Haiti, Cuba, Brazil, and other foreign lands.

PUBLICATIONS

The Society has published two additional volumes of "Miscellanies" by Dr. A. H. Strong, and has accepted his proposition to make the price of all of his books \$1 a volume, except a one-volume edition of his "Theology" on India paper at \$3. This "action of Dr. Strong deserves to be chronicled as a notable event in book publishing, a wise and noble donation to the Christian world, and a crowning close of his career as an author and teacher." One of the most important new publications is Rev. Chas. H. Sears' book, "The Redemption of the City," for which there is a wide call. Rev. Geo. T. Webb has been appointed associate editor of periodicals.

DEPARTMENT OF EDUCATION

The Society has understood its commission to include not only the founding of new Sunday schools, but also the assisting of all Baptist churches to reach their maximum educational efficiency. The new department of applied educational methods is an endeavor to meet the training needs of the day. The field workers of the Society will hold a conference at Des Moines, to study modern educational methods and formulate an educational policy. The department's

twofold work is for Sunday school and young people's organizations.

The modern Sunday school in a time of changing methods must have special help to solve the problems of grading, and overcome difficulties incident to the new work. Our splendid Keystone Series has not accomplished all it might in some schools because of the unfamiliarity of superintendents and teachers with the new material. Such help ought to be expected from this department. This is the day of the organized Sunday school class, and this department is charged with pushing organized class work. In prosecuting this work conferences, institutes and lecture courses have been given in twelve states in seven months. In six states extended tours have been made, holding institutes with the State Sunday School Missionary of one or two days each, and with morning, afternoon and evening sessions. The teacher-training work remains the important work. Since September, 1911, we have enrolled 4,647 students, making the total enrolled 19,039, of which number 7,317 are now active; 475 are correspondence students; 4,218 have finished one or more of the studies in the course, 1,007 of these receiving diplomas. The Secretary of the department, Rev. W. E. Chalmers, has been made the Secretary of the Northern Baptist Convention Commission on Moral and Religious Education, and in this relationship the Publication Society is assisting in solving this big question now before our churches.

YOUNG PEOPLE'S ORGANIZATIONS

Feeling that no other form of organization can quite take the place of the society designed for all the young people of the church, the Publication Society maintains a means of helping our Baptist young people's societies. The Society continues its cordial cooperation with the Baptist Young People's Union of America. The general secretary of the Union has been appointed the executive head of the Young People's Department. The field secretary selected by the Union has been appointed as field worker among our young people by the Publication Society. This department is further cooperating with the Union in promoting the Inter-

national Convention to be held in Toledo, Ohio, July 4-7, 1912. But the Society extends its helpfulness to all our young people under whatever name organized. So the department has accepted the invitation of the Young People's Commission of the Northern Baptist Convention to cooperate in the task assigned to it.

PERIODICALS

The number of periodicals published in 1912 is 32, as against 18 in 1900; the average circulation is 2,532,333, and the gross output for the year ending March 31 was 55,897,490. The graded series have made large gain, reaching fifty per cent.

Missionary Department

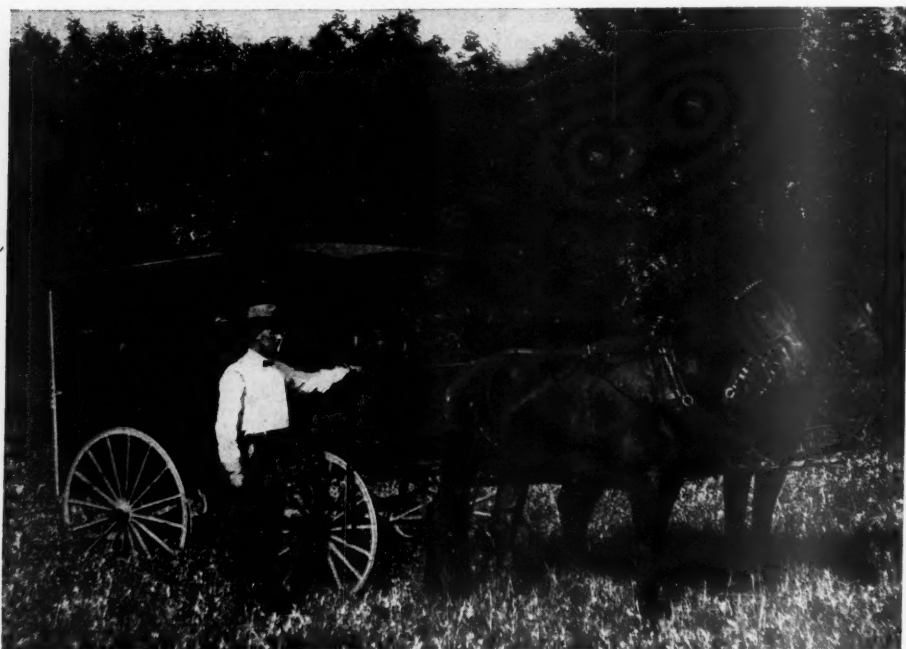
The past year has been one of ceaseless activity and progress. Doors are wide open and calls are urgent which should have a quick response: the lack in our service has not been men, but means. The missionary spirit of the Society is recognized in every part of the country, and its work most heartily indorsed. Our work is done in the closest cooperation with State Conventions, and there has been the most vital relationship in the unification of forces. Very little can be said of "overlapping," but a great deal can be said of interpenetration. We are not only in cooperation with our own Baptist people, but with all evangelical denominations. We are an integral part of the "Home Missions Council," which has a broad outlook over the whole country, and which, while maintaining strictly denominational work, recognizes a true Christian comity, prevents overcultivation of preoccupied fields, and omits none that should be reached. This Council is a growing power.

We have come in closest affiliation with our Free Baptist brethren. Their churches have not hitherto done much in our line of missionary operations, but many of them are eager to do so.

The Missionary Secretary made one of the most memorable missionary tours this year, covering more than ten thousand miles, and addressing eight State Conventions, besides meeting boards and committees innumerable. This field work is of great importance, and rich in results.

The vacation Bible schools, which have been inaugurated the past few years, are of real value in meeting the needs of the hour. This past year the Society has co-operated with the City Mission Society in Philadelphia in this service, and will continue to do so the coming year. If funds will allow we shall also be glad to aid New York and other cities in reaching the thousands of children otherwise uncared for during the vacation period.

ments than any man in our service—12,013, an average of 75 per month; he visited 18,200 families, and traveled 68,449 miles. We can multiply this record by that of a hundred faithful men who, on wagons and on foot, are doing this work daily from house to house in the near and remote parts of our land. We have undertaken new work in several parts of the country—in Nevada, east Washington, Oregon, and other sections.



WAGON NO. 21, MEMORIAL TO MARTIN J. LEWIS — REV. J. S. SCHRODER, COLPORTER

COLPORTAGE

This department of service is steadily progressing. Bringing the gospel into the home is the best work that can be done. The visits of the colporter in the homes of the people cannot be estimated in value. It is a matter worthy of glorying that the Society through its colporters has reached 2,590,683 homes. These colporters are men of power and know what sacrifice means.

Rev. L. W. Gowen and wife have resigned from service after thirteen years and a half of labor, but they have left a record worthy of note. Mr. Gowen sold and gave away more Bibles and Testa-

This we have been enabled to do because of the generosity of a Massachusetts layman, a Pennsylvania woman, and the benefactor of all the Societies, Mr. M. C. Treat.

The appeal strongest upon us now is for foreign work at our own doors. Nothing will so quickly solve the problem of our cities' redemption as sending the colporter among the foreign-speaking people, who can give them the gospel in their own tongue. We have workers among twelve different nationalities, and are cooperating with the City Mission Societies of five cities—Philadelphia, New York, Cleveland, Buffalo, and Pittsburgh. An

appeal is constantly before us for helpers. We responded recently to an appeal for aid among the French in New England; but a single man or two in that work should be multiplied by forty.

Our latest wagon number was 76. We have kept the number advancing since No. 1 was built for Michigan, and this number indicates how many have been in our service. The actual number now in possession and service is 55; the losses are accounted for by the wearing out of the wagons, and the discontinuance in some States and Associations of co-operative work; in one State alone, Texas, seven wagons were withdrawn.

CHAPEL CARS

These engines of power are still on the track, and this year have been kept constantly in motion; nothing has hindered them. The only time they have been quiet is when they have been in the shop for repairs, and then the missionaries have not been idle, but have pushed in the adjacent churches their work of evangelism. Each new year puts a crown of fresh testimony upon this unique method of service. This year gives a great harvest of souls, and of new meeting-houses built in waste places. The value of the work is not only estimated by the tabulated results, but by the new impetus given to the State work wherein the cars have operated. The demand for the cars is far beyond what can be supplied: some States have waited several years for their coming. The railroads are still gracious in granting free transportation. The Lord has given us rare men and women as missionaries on these cars; all of them evangelists who know how to sing as well as preach. There have been no changes in the chapel-car missionary force this year.

No. 1, *Evangel*, after eighteen years of service, is in good condition, and this year has been making good her reputation in noble work in Kansas and Oklahoma. No. 2, *Emmanuel*, remains on the Pacific Coast; its territory is the coast west of the mountains. The first part of the year was spent in the northern section, and it is now reaping rich harvests in southern

California. No. 3, *Glad Tidings*, is at work in Wyoming and Nebraska, and sends weekly advices of victory in those newly settled regions. No. 4, *Good Will*, has done splendid work in the hard territory of Utah, Idaho, and Nevada. The territory assigned to it is the Pacific States east of the mountains. No. 5, *Messenger of Peace*, as reported last year, has been linked with the national Young Men's Christian Association in railroad evangelism. This work has been exceedingly fruitful, and the thanks of the Young Men's Christian Association have been sent to us for the aid afforded. This car has now returned to Missouri. No. 6, *Herald of Hope*, has been transferred from Illinois to Ohio, where it has not only been heartily welcomed, but largely supported by generous Baptist laymen, who urged its coming into the State. We give God praise for this year of successful work.

These are the statistics of this year's work: Churches organized, 10; meeting houses built, 7; Pastors settled, 5; Sunday schools organized, 14; baptisms, 416; persons professed conversion 1,001.

SUNDAY SCHOOLS

The Society has thirty-four Sunday school missionaries who are scattered over the country. Over 200 new schools were organized last year, and over a thousand institutes were held. The men on the field are trained men, and are conversant with modern methods. We welcomed the new leader in the Educational Department, Rev. W. E. Chalmers, this year, and our trained men have given him efficient cooperation in his field work.

We have helped a large number of schools by giving them literature free for three months, and supplying them with Bibles and books. The Society's Sunday school spirit is felt in every part of the land. There is a steady growth in this country of Sunday school work in numbers, in methods of work, in influence. There are now in America 16,617,350 in Protestant Sunday schools; a gain in three years of 1,431,006 scholars. The growth in teaching power is indicated by the fact that in nine years we have made

advance in teachers who are taking the training courses from one person in 111 to one in twelve. In the Home Department we have 644,417, showing a vital connection between the home and the school.

BIBLE WORK

No appeal for Scriptures has been denied, grants being made daily. While we are a Christian nation ten millions of our own people have no Bible, and almost uncounted millions in foreign lands are destitute. The ideal toward which all Christians should strive is that every man, woman, and child should possess a Bible.

While all our missionaries are giving and selling the Scriptures, we are almost daily supplying the needs of the missionaries of our Home Mission Society. In their recent work in El Salvador we have answered their call. The most significant appeal for the Book is that in foreign languages. The millions pouring into our country must have the word given them in their own tongue. While we publish the Bible in several languages, for the larger part we are compelled to purchase of the great Bible Societies, some of whose versions are unsatisfactory. We are still making an attempt to get the Gospels into the Hungarian as we have into Spanish and Italian. Failing here in our purpose, we have enlisted Mr. Fetler

of Russia to aid us. There is a great problem to be solved in this foreign work.

GRANTS

This is a very important part of our work, and possible because wise men and women have left funds for this purpose. Scores of Sunday schools have been able to organize because the Society has furnished the literature for three months, until the schools could take care of themselves. It is the rule that any new school in any part of the country which is not able to purchase the literature may have it for the first quarter on condition that it will use the Publication Society's literature thereafter.

Our tract funds are far too small, and it seems a pity that this service should be in any degree lessened. Our principles must be propagated largely through tracts. Our ministers with limited salaries should have more help from the Ministers' Library Fund in the supply of fresh denominational books; this fund should be increased. There should be a Students' Library Fund for students while pursuing their studies, and not simply at the end of their course. The fund we now have does not begin to cover the graduates from our seminaries, so some seminaries have the gifts one year and others alternate years.



THE POWDER CAN CHURCH, NEAR VAUGHN, NEW MEXICO



For All Nations

O LORD, we beseech of Thee that we may enter into Thy thought, into the blessedness of being Thine, of serving Thee, and of having the joyous consciousness of Thy presence. May we learn to love what Thou lovest, and to do the things that are pleasing to Thee. So walking as children of light, may our life teach others where to go and what to do. Look upon our land. Blessed mightily in days past, may it be strong for goodness in increasing measure. And from this nation may there flow to all the nations the blessings of peace, of justice, of good government, and of piety. Grant that men may hate no more, but may learn the life of love, until nations shall embrace each other, not in wrestling arms of conflict, but in true benevolence, until superstition and unrighteousness shall disappear, and all mankind see Thy salvation. Amen.



Pray—

That our missionaries in Mexico—the native workers—may be kept from harm during these troubled days, and may continue in the spirit of devotion that has made their work so widely known.

That the missionaries in China may soon resume work in their fields, and be able to aid greatly in the work of establishing firmly the new order, moral and religious.

That the true missionary motive may lay hold upon our people, and personal consecration take the place of indifference.

That the reading of the record of the year past may stimulate to greater effort in the coming year.



The Missionary Source

When Kang Yu Wei, the splendid leader of the reform movement of 1898, was interviewed at Hongkong, the editor

of the *Chinese Mail* said to him: "China has not had a patriot in a hundred years, and now you suddenly appear, the embodiment of the highest patriotism and the widest statesmanship. I don't understand it. Where did you get your information and your inspiration?" The reply was: "From two men—Timothy Richards, an English Baptist missionary, and Young J. Allen, a Methodist missionary from America." Which of the great reforms in China that have startled the world within the last twenty-five years cannot be directly or indirectly traced to the touch of Christ upon that nation?—C. F. REID, D. D.



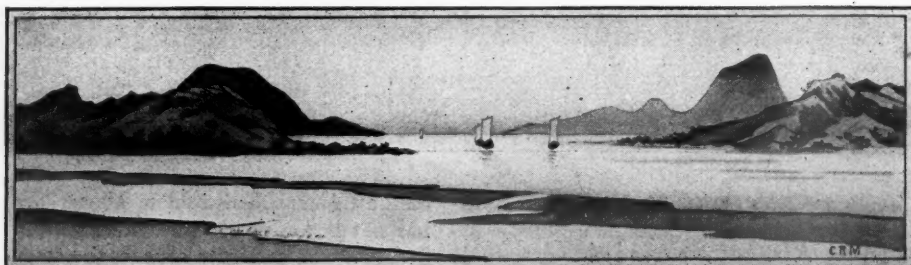
The Divine Sympathy

"It is the man who is nearest God who suffers most for those who are furthest away. It is growing intimacy with the Father that makes us sorrow for the prodigal in a land that is afar off. It is the man with wings who feels the awful degradation of Caliban crawling in the beastly slime."



A Message from Sidney Adams, China

Thank God for our men who are standing. One day, tired out with a twenty-seven mile ride up the line, and hard work among the wounded, I was sitting on a bank eating some soldiers' food, when a man came up and recognised me. I did not know him. He said that he had been present two years ago at our church in Hanyang, and had seen me at the union prayer meetings. I asked him if he was still a Christian. He replied that he still belonged to the Wesleyan Mission, but said, "It is hard to be a Christian under a soldier's hat." I told him that I thanked God he had such a feeling, for it showed that he wanted to be right. I hope our little talk refreshed him as much as a drink from his tea-bottle did me.



OBSERVATIONS OF THE OUTLOOKER

THE Outlooker may be wrong, and he is always glad to be corrected, but his observation of the campaign of the Men and Religion Movement has led him to conclude that not the least valuable work done for men was in the bringing together during the preliminary weeks of the laymen of many churches in committee conferences, thus begetting acquaintance and familiarity with teamwork. How much will come out of the conferences on the social and evangelistic and missionary sides of church work cannot be estimated—certainly not immediately. Influence is quite beyond statistics or observation. Many men assuredly must have gained some new ideas and some new impetus, which will be felt in local church life. If the churches find themselves enlarged in outlook, enlisted in new service, and quickened in spiritual power there will be permanent results. Each church will get out of any such Movement according to what it puts into it.

* *

The attention given to the Boys was in response to a real need. The lack of religious nurture of the young life is the weak spot in our civilization today. Just how far to go and what to do for and with the boys is an unsolved problem, but nobody doubts that something must be done, and something of moment, if the rising generation is to be fitted for citizenship and the duties of life. The Outlooker was only confirmed in his opinion that in the work for boys it is personality that counts. Of course personality is a power anywhere, but it is an absolute essential in this work. Whenever we find

a boys' man, there we find a wholesome center of influence and a fruitful work. The churches ought to get and keep a hold on the boys. They cannot do everything, but they must do this. Nothing is too costly that will accomplish it.

* *

The Outlooker sets it down as significant that in some of the western states that welcome and seem to demand home mission work and support in order to provide the religiously destitute people with gospel services, the prosperous farmers are investing their surplus wealth in automobiles and other luxuries. A writer in the *March Century* describes the middle-west prosperity and the way in which the farmers are converting this prosperity into attractive homes, macadam roads, telephones, acetylene gas, pianos, gramophones, etc., while for three years the West has been the largest market for moderate priced automobiles. For example, Pennsylvania has issued one automobile license for every 178 of her people; Ohio, Michigan, Wisconsin and Minnesota one for about every 100; Iowa one for every 31; Nebraska one for every 53; and South Dakota one for every 35! Which only goes to prove once more that people in general get and spend money for what they want most. The church sometimes gets a little of what is left over.

* *

But following immediately upon that somewhat cynical view, the Outlooker is glad to find the proper corrective, in the facts that come from a little church in one of the states named above. The only church in a community of perhaps 500

people, with a membership of scarcely forty, the little band of Christians has felt so keenly the need of a house of worship and regular Sunday services, for the sake of both children and grown-ups, that the average contribution per member is above \$16, with not an automobile-owner in the number. This is the other and reassuring side. There are thousands who live and spend selfishly for themselves, but there are other thousands who live and give unselfishly for the good of all.

* *

A Consular report says: "In a circular telegram sent by the Secretary of State for Education under the new Chinese Republic to the Vice-President and various military governors, he urges the importance of the resumption of educational work on a modern and uniform basis. He outlines a set of temporary rules and regulations for the guidance of the educators of the nation, the most important of which stipulate: (1) All district elementary schools shall resume their work on March 5 of the first year (of the Republic), and higher schools and training schools for teachers shall do likewise so far as their finances will allow. (2) In the first grade of elementary education boys and girls are allowed to attend the same schools. (3) All textbooks must be compatible with the spirit of republicanism. (4) Classical studies are to be abrogated in elementary education. (5) Elementary handicraft departments shall have special attention."

Mark that rule (3). The children are to be taught the new principles straightway. Moreover, what an insight the outline shows, and quickness to meet the new conditions.

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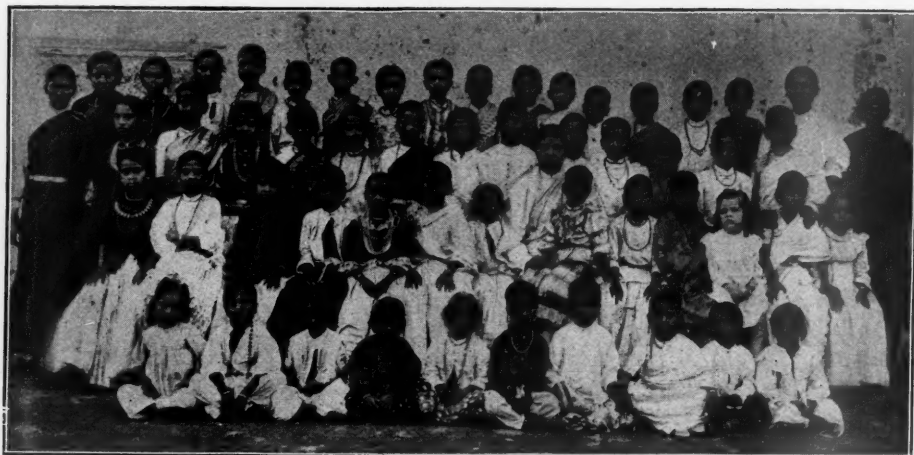
Yuan Shi Kai is a striking example of the sweeping change in the attitude of Chinese leaders to Christianity since the Boxer uprising. A Confucianist himself, possessed of more power than any other man in China, his opinion of the Christian missionaries is shown by the fact that last year he sent four of his sons and a nephew to the Anglo-Chinese College at Tientsin, the London Missionary Society's great

educational institution in China. He contributed large sums to the building of a splendid hall in the College, that bears his name and contains his portrait. Incidentally this shows what it means to build up educational institutions of the best rank in connection with our foreign mission work. At the very time of the revolutionary outbreak the number of students at the Anglo-Chinese College reached 350 for the first time. The English Congregationalists have done most effective service in China, and point with justifiable pride to the fact that the head of the great Yangtze Engineering Works near Hankow, Mr. Wong-Kwong, is the son and grandson of old L. M. S. Chinese pastors at Hong Kong. This is a sample instance. It is said that of the delegates to the Assembly which established the Provisional Republic and chose Sun Yat Sen President three-fourths were Christians and students who had been in England or the United States.

* *

A dispatch from Portland, Oregon, says American farmers in the Pacific Northwest are finding that they can learn much from the Japanese as to getting the most out of their soil. Brought up in an overcrowded land, where each acre must be made to yield the utmost, the Japanese have learned methods of cultivation which they are applying to the virgin soil of these regions with remarkable results.

M. Kato, for example, some time ago rented three acres of land from a farmer at Wilsonville, who was conducting operations in wheat on a large scale and thought he could very well spare this little strip of ground. The Japanese devoted an acre and a half to onions, and recently sold most of these at a profit of \$900. On the rest of the ground he raised celery, rutabagas, and parsnips, and has now cleared more than \$1,800 on the season. This is one of hundreds of such examples. Some of the Japanese have taken much larger tracts, and are working them in the same fashion with fellow-laborers from their native land. They are making comfortable fortunes. These Japanese are by no means undesirable citizens. They are open to Christian influences and responsive to fair treatment.



PUPILS IN A CASTE SCHOOL, MADRAS

Gleanings from Madras

By Bessie Estelle Harvey



IF you will take the aeroplane called "Fancy," and cross the intervening miles of sea and land you will be gladly welcomed to Madras and shown some of the work we are trying to do in the schools of this city. First of all let us visit one of the Caste Girls' Schools. We are here in time for the opening exercises. Aren't the little tots cute? See how they salaam to us as we enter. They are reciting the Twenty-third Psalm which is learned in the infant class. If you wish, I shall ask the first class to repeat the Ten Commandments and the other classes various psalms and scripture portions. Now they are going to sing the "Glory Song" for us in Telugu, and then a native air, so we must listen. You fear you don't appreciate the native music? That is the way most of us feel at first, but some come to like it better as they hear more of it. It is said to be extremely classical and founded on a musical system much more highly developed than our own.

Notice the caste marks on the foreheads of our small pupils. As they come from

high caste families we can have them in school only until they are ten or eleven. However in that short time they learn much, not only of secular studies but also of the Bible and the way of salvation, and I am sure even though they cannot come out openly for Christ many serve him in their hearts and pass on the gospel message to those with whom they are associated.

Do you see that little girl who is wearing shoes? She knows English so you can go and talk to her. What did she tell you, that she had lived in Burma and gotten her education in Miss Scott's school in Tavoy? Because she went to an American Baptist Mission School there her people are sending her to ours here during their few months' stay in Madras. They are here to build a temple in fulfilment of her mother's vow, and yet they send their child to a Christian school!

Once in awhile the parents become a little frightened at the Christian tendencies of the children and in rare instances remove them from school on this account. One most interesting little girl was absent for some weeks and I went with the headmaster to her home to see what the trouble was. Her father, an

educated man who speaks English fluently, received me with marked politeness, but said that the girl could not return to school. His excuse was that her older sister had recently married and that on that account the younger daughter was needed to help her mother at home. As no persuasion would move him I suspected that a deeper reason underlay the one he gave. And so it proved. It seems that she has angered her people by constantly refusing to worship the family



A SCAVENGER SCHOOL, MADRAS

gods, declaring that she is a Christian. She is the child of whom the following incident was told two years ago. A Brahmin from a rival Hindu School came to try to get her to attend there instead of at the mission school, offering a doll as a bribe. The girl took the doll in her arms a moment, then suddenly dashed it to the ground, and, looking him straight in the face, she exclaimed,

"Get thee behind me, Satan," and marched out of the room! The seed has been sown in this little heart and the harvest is with the Lord. The law bars open confession for these little ones, but in many cases they do not forget.

Can you pick out the most likely bride in this class? No, it is not that tall girl

on the back row but this mere baby of seven in front. Last week she was married, but she can still come to school because it is only the first ceremony. Her husband is her senior by many years and if he should die even now she would be a Brahmin widow, a member of India's most pitiable class.

The big girl next to her has a story too, though of a different sort. Some months ago her bigoted grandmother took her out of school because she thought the child knew enough and anyway was too big to be in school longer. The girl lay on the floor and wept for hours but neither her tears nor my persuasions would move the old lady. But the father returned from a business trip at last and "would have none of that nonsense about staying away from school," so the child is here again, much to her happiness and ours. I must tell you an interesting tale about her sister who used to be in our school some years ago. After she married and moved away the missionaries lost track of her, but one day one of them who had been transferred from Madras was visiting homes in a Deccan city and as she entered one house she was lovingly embraced by a comely young woman. Ere the missionary could recover from her surprise the woman said,

"Don't you remember me? I am Menatchi who used to go to your Mission school in Madras. I have lived in many places since then but there have always been missionaries and I have learned new hymns and Bible verses and I pray to Jesus every day." There was a home and a heart ready for more of the truth and the workers rejoiced.

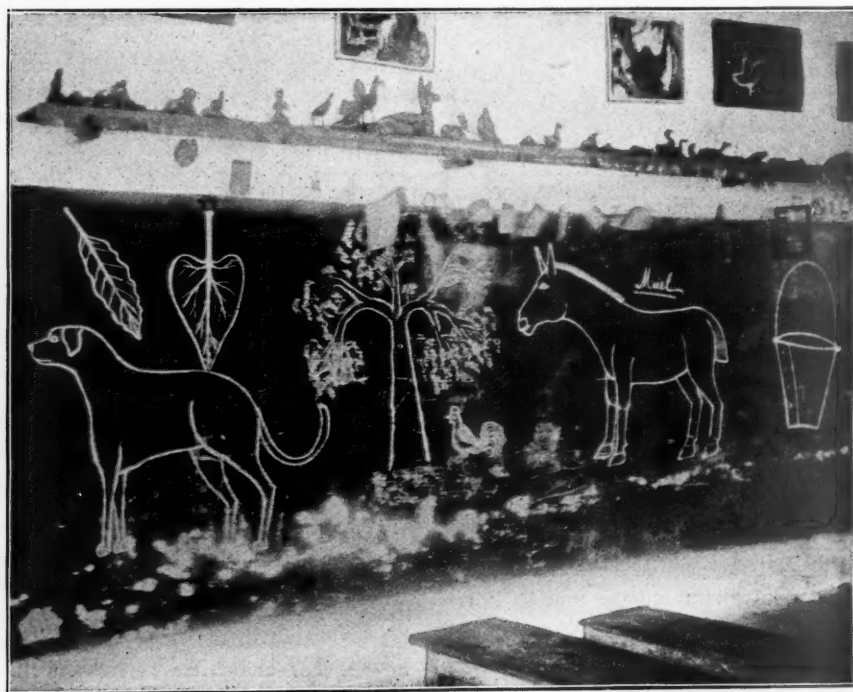
There are about a hundred girls in this school and in a companion one there are a hundred and fifty. Perhaps some other time I shall take you to visit a prize-giving at that school, so you can see the joy of the little girlies over American dolls, but now we must hasten to a school of a far different type.

This one is among the scavengers, the lowest class in the city. You see they are neither clean or well-clad though lessons along these lines are constantly taught them. Although we indulge in liberal

quantities of disinfectant around the building we can't disinfect the children themselves, and at times the odors are so disagreeable that they fairly nauseate one and refuge has to be sought in the open air for a few moments at least.

The head-master of this school is a man who wishes to introduce every new fad advocated by the Educational department. Not long ago he came to me with the modest request that I put "brush work" in the school. "Brush work," said I,

carts morning and evening and can come to school only from ten o'clock till one. As a class they are not eager for an education, and the work is "up-hill" many times. We have another such a school at which you may next have a glimpse. You see it is merely a tiny native house and but few children are in attendance. This school is not under government and only one teacher is employed but it has its own sphere of work, and I am often surprised at the Biblical knowledge of these



BLACKBOARD WORK IN A MADRAS SCHOOL

"*Scrubbing* brush work on the children would be more appropriate, and I'll furnish the brushes if you will promise to wield them." But he did not seem to take kindly to the suggestion. This master is fond of taking the children on trips such as to the Museum and the aquarium, and I always know that a treat is in store for me after such an expedition when I question the children as to what they have seen.

This scavenger school is under government but it is what is called a "half-time" school. The children drive the municipal

children. Just notice that big boy with an intelligent face and a sunny smile. He is fifteen and has studied in our school for four years. He is truly a Christian in life and profession, but he cannot be baptized as long as he is a minor. Now he is an orphan, as his mother, a widow, died last month of cholera, and he lives with his uncle. This relative constantly beats the boy because he will not enter into heathen worship. We are praying that he may be kept faithful and confess Christ in baptism as soon as he can legally do so. You know the law forbids the

missionaries to baptize children without the consent of their parents before they are eighteen.

We have two more schools on the other side of the city. One is largely attended by the children of shoe-makers, that is, outcasts, both boys and girls. The other and larger school has in it mostly caste boys with a sprinkling of girls. There are no girls' schools near and these parents are anxious enough to give their daughters an education to allow them to study in the same classes with boys.

These comprise our six schools in Madras, registering in all between four and five hundred and employing about twenty-five teachers, all Christian. One of the greatest drawbacks of the work is the frequent absence of the children for Hindu feasts, weddings and funerals, or anything else for an excuse. Often the children themselves would prefer to come to school but their parents feel their attendance at the feast is imperative. Another obstacle in certain quarters is the rival Hindu school, superficial in its teaching and often established for the express purpose of thwarting the mission schools. The heads of these schools are far from scrupulous in their methods of obtaining children for their institutions. One went to a man who was his tenant and said,

"If you don't take your daughter out

of the mission school and send her to my school I'll evict you."

The tenant was so angry that he proceeded that very week to buy a house of his own, and moved before the landlord had time to evict him. He had overreached himself and the erstwhile tenant's daughter still attends our school.

One argument these rival school headmasters use is this, "Send your girls to our schools and we will teach them the beauties of our own Hindu faith. If you send them to the mission schools they will get notions of Christ and the Bible that in later years you may never be able to uproot."

It seems to me this is expert testimony from an unexpected quarter as to the value of just such school work as we are carrying on in Madras. The nature of the circumstances forbids baptisms but the seed of the gospel planted in the hearts of the Indian women to be, is bearing fruit in their own lives and will bear fruit in the lives of the coming generations.

The strongholds of Hinduism may yield to *siege* where *storming* is of no avail, and we try not to be discouraged as we trust in the many prayers that are ascending to the throne for the work, and remember that the "weapons of our warfare are not of this world, but are mighty before God to the casting down of strongholds!"



EAST GATE OF MANDALAY, INDIA

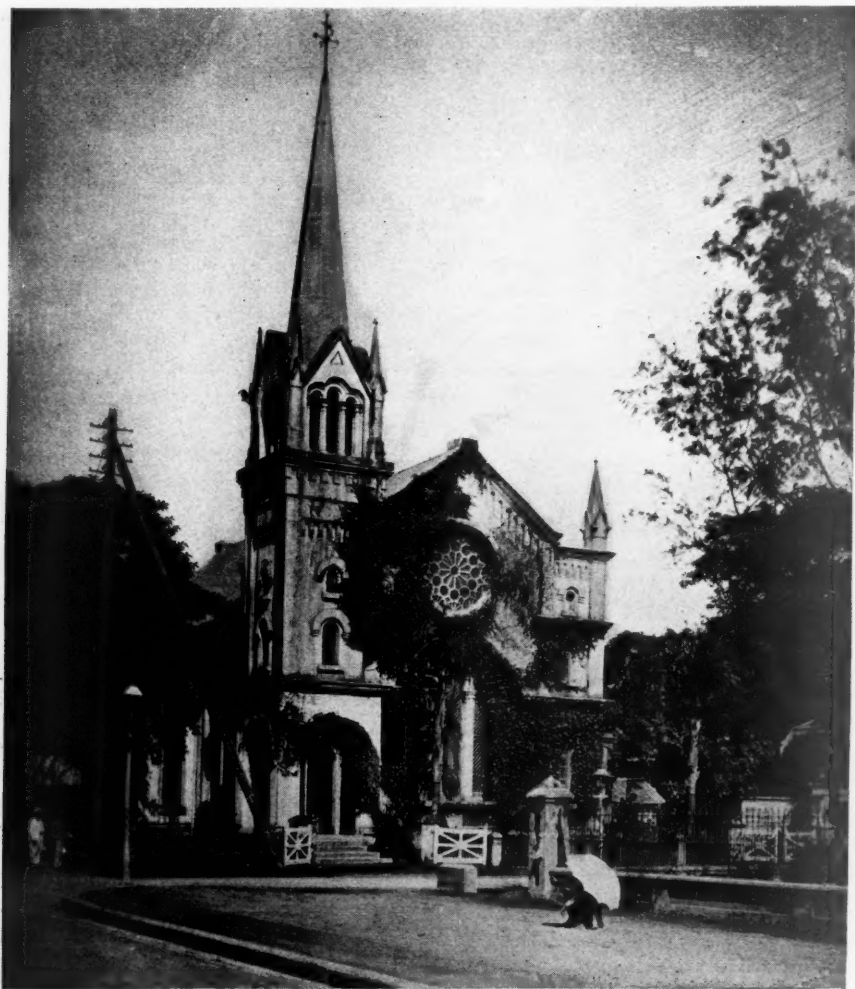
The Immanuel Church in Rangoon

BY W. F. ARMSTRONG, D.D.

Burma since it came into the possession of Great Britain has exhibited a progress that would have been impossible under native rule. Its capital, the noble city of Rangoon, which has arisen in the place of the shabby village that Judson saw when he landed ninety-nine years ago, is a great centre of throbbing life—with large industries, broad streets, fine buildings, good sewerage, electric lights, electric trolley-cars and the many other things that follow in the wake of obedience to the Creator's primeval command to man to subdue the earth.

It is pleasant to reflect that in this great and growing centre there are so many strong Christian agencies at work. Of these none is more needful and none gives greater promise of rich results than that whose centre of activities is the beautiful building represented in our cut, the Immanuel Baptist Church.

It is a co-operative effort of the church and the Foreign Mission Society for the English-speaking people of Rangoon. Work for this part of the population is important not only because their souls are as precious as any others, but also because they exert a deep and wide influence upon the native communities of the city, whom they meet in a hundred ways in trade and



IMMANUEL BAPTIST CHURCH, RANGOON, WHERE DR. WITTER GOES

social life. And furthermore it is highly desirable that there shall be in a conspicuous place, a church which may serve as a model to the native churches of the city and the province.

Rev. W. E. Witter, D.D., is to sail in the fall to lead in this work, by appointment of the Foreign Mission Society and the unanimous call of the church. The vast numbers of God's people in this land, who have come to hold him in high regard, will follow his work with interest and sustain it by prayer.



Faking Reports

The Watchman: The Brooklyn *Eagle* is playing a pointed joke on "Pastor" Russell who has made himself somewhat notorious in Brooklyn and elsewhere. Apparently before starting on his around-the-world tour ostensibly to investigate Christian missions, Pastor Russell left full reports of his movements and addresses to be delivered in certain places. These were to be delivered to the daily press in America at proper dates, to appear as, if sent by cable. With considerable enterprise the *Eagle* has secured papers from the points visited by Pastor Russell, and is printing in parallel columns the reports of what actually occurred alongside of the glowing accounts supplied to American papers. The result is amusing. ("Amusing" is not quite the word we should use to describe this ugly imposition on the public by a professed Christian leader. His so-called "investigation" of missions is equally fraudulent.—Ed.)



A Missionary Says:

"Every interested supporter of missions in China knows that the sentiment of the Chinese church is overwhelmingly progressive. It is impossible but that those who have been enlightened and have tasted of the heavenly gift should desire that reform for their country which their own hearts know. That makes the position of the church, as such, in the midst of a divided nation, a very difficult one. It is so easy to mistake the political for the spiritual gift, and so to narrow down Christianity to the point of revolution. The Chinese

leaders of the church therefore stand in especial need of the prayers of Christians everywhere. They have a task and a burden greater than they can bear, and they need strength and wisdom that they may guide their people aright and keep both the ideals and the reputation of Christ's cause high above the clash and warfare of mere political partisanship. It is to the credit of the church in China that some of the noblest of the revolutionaries are her sons; it will become her shame if that fact is made her highest claim to recognition and success. For with the triumph of reform in China the Christian Church will stand not at the end of her accomplishment, but at the beginning of her duty."



Canadian Notes

Rev. S. C. Freeman, B. D., a missionary on furlough from India, is rendering signal service to the Baptist churches of Maritime Canada, by his addresses on missionary subjects. Miss Flora Clarke is attempting to visit every Baptist church in the Maritime Provinces during her furlough.

The sad news has come from India of the death of Miss Laura Peck, one of the devoted missionaries sent out by the Maritime Baptists.

The will of Elmore Harris, D. D., of Toronto, who died in Delhi, India, where he was in attendance at the Durbar celebration, disposed of \$628,000, which, considering the large gifts he made during his life time to churches and missions, and his building and equipment of the Toronto Bible College, represents an estate of at least a million dollars. His bequests were: Home and foreign missions \$11,000; hospitals \$4,000; Toronto Bible College \$10,000; Walmer Road Church, Toronto, \$30,000. The rest of the estate goes to his family. Thus passes from the Canadian Baptist ranks the most unique minister in its history. Born in luxury, inheriting wealth and encircled by culture and ease, he gave himself unreservedly to the work of the Baptist ministry for thirty years, and exerted a powerful influence.

A Novel Missionary Carriage

In the interior of Africa the roads or paths are very narrow, crooked and difficult of passage. The natives carry everything on their heads. They have no conveyances of any kind. If a sick native or foreigner unable to stand the heat of walking has to be carried from one place to another, a hammock is stretched under

and where the trails are rough and narrow this makes an invaluable conveyance. The first wheels made were crude enough, but after his return to this country Mr. Smith began the manufacture of an improved conveyance, which he is prepared to furnish. The carriage is made by skilled workmen at Homer, N. Y., and the Baptist pastor there, Dr. B. L. Herr, sent us



THE OLD AND THE NEW IN AFRICAN TRAVEL

a long pole with two crosspieces at each end, and four young men bear these crosspoles on top of their heads. This is much more painful for the men than carrying boxes or packages which one man can take by himself. Experience led Rev. Howard Smith, a Baptist missionary who was

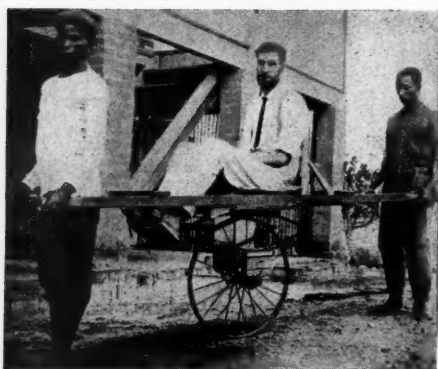
the photographs and account of the carriage, as of interest to many missionaries. Mr. Smith describes the difficulties at first met with in overcoming the prejudice of the native bearers against any new methods, but their pleasure when the relief was experienced from the cruel head-carrying plan. Final success was attained in balancing when a "lady missionary came out who weighed over two hundred pounds." Too much for a hammock, she was easily carried by the "wheel rig," and the natives were conquered. This turned the tide, and the hammocks were stored. The price of the carriage is about \$30 in New York, and from \$40 to \$50 on the coast.



Changing China

The Shanghai city wall is being demolished. It is proposed to construct a boulevard in its place and a tramway thereon.

The open ports and adjacent sections where foreign influence is felt are gradually taking up with foreign conveniences, such as lighting systems, waterworks, widening and cleaning of streets, and sewage. Many of the larger ports and cities have electric light plants and water-supply systems.



THIS UNIQUE DEVICE SAVES THE MISSION TWO MEN, AS THE HAMMOCK REQUIRES FOUR CARRIERS, THIS BUT TWO

working on the west coast of Africa, to invent a new kind of touring car for the missionary en route. Instead of the hammock, he constructed a seat over a single wheel set on springs, with handles at front and rear, requiring only two bearers. The picture shows the old way and the new,



The Northern Baptist Convention—Program Material

THE following information has been brought together for the use of Program Committees and others interested in knowing what the Northern Baptist Convention is, what it stands for, and what it hopes to accomplish. Answers are here given to the questions in the Program published in the May number of MISSIONS.

1. WHAT IS THE NORTHERN BAPTIST CONVENTION?

The delegated body which represents the 1,300,000 Baptists of the North. It meets annually, and is composed of accredited delegates appointed as follows: (a) Any Baptist church in the United States may appoint one delegate, and one additional delegate for every 100 members; (b) Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten district associations included in it, above the first ten.

The object of the Convention is "to give expression to the opinions of its constituency upon moral, religious and denominational matters, and to promote denominational unity and efficiency in efforts for the evangelization of the world."

The Convention declares its belief in "the independence of the local church, and in the purely advisory nature of all denominational organizations composed of representatives of churches. It believes also, that, in view of the growth of the Baptist denomination and its extension throughout our country, there is need for an organization to serve the common interests of the entire denomination as state and district organizations serve their respective constituencies."

The Northern Baptist Convention was provisionally organized at Washington, D. C., in May, 1907, its organization being completed at Oklahoma City in May, 1908. It came as the result of efforts for the correlation of the work of the missionary societies, extending back to 1896, when at the Anniversaries at Asbury Park a joint commission on Systematic Beneficence was created. Various movements looking toward a denominational organization followed, and in September, 1906, the Chicago Baptist Association adopted a resolution urging the executives of the national societies to call a joint meeting of all the societies in connection with the Anniversaries in May, 1907, for the perma-

nent organization of a joint Association or Convention representing all the Northern Baptist churches. In December, 1906, in compliance with this request, a call was issued for the meeting in Washington at which the Convention was provisionally organized.

The first President was President Judson of the University of Chicago, who served two years, and was succeeded by President Hunt of Denison University. The Corresponding Secretary from the beginning has been Dr. William C. Bitting, of St. Louis. The Executive Board is made up of leading ministers and laymen from all sections in the Convention's territory.

The interest aroused by having a central body like the Convention, which can deal with denominational affairs of all kinds, is shown by the fact that the attendance has reached into the thousands, while three to four hundred delegates to any society anniversary were regarded as a large number.

2. WHAT ARE THE COOPERATING SOCIETIES OF THE CONVENTION?

The Cooperating Societies are: The American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society. Auxiliary to the American Baptist Foreign Mission Society are the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West.

A cooperating organization must agree:

- (a) To insert in its by-laws a provision that all accredited delegates to each annual meeting of the Northern Baptist Convention shall be annual members of the organization;
- (b) To regulate its expenditures in accordance with a budget to be annually approved by the Convention;
- (c) To solicit funds only on the approval of the Convention, or on the approval of the Finance Committee given between the annual meetings of the Convention;
- (d) To incur no indebtedness without the previous approval of the Convention, or of the Finance Committee;
- (e) To submit its books and accounts to the inspection of the Finance Committee; to prepare its budgets and to make its financial reports in such form as that committee shall request.

Thus it will be seen that the General Societies, while they are still separate corporations with boards of their own, are most closely related to the Convention, which has the same delegated membership, nominates the officers, and decides upon policies and amount of budgets. This brings all the work into direct relation to the denomination.

3. WHAT IS THE CONVENTION BUDGET AND HOW IS IT MADE UP?

The Budget for 1912-13 approved by the Finance Committee and recommended to the Convention at its meeting at Des Moines calls for \$2,343,906 for the six missionary societies as follows:

Foreign Mission Society	\$975,933
Woman's Foreign Mission Society	179,817
Woman's Foreign Society West..	111,053
Home Mission Society	665,977
Woman's Home Mission Society	213,034
Publication Society	198,092

Of the total amount required \$479,484 is expected from legacies, income from permanent funds, annuities, etc., and \$464,134 is to be solicited from individuals. This leaves a balance required of \$1,400,288. Of this sum \$1,177,835 has been apportioned to the churches. This still leaves a balance unprovided for of \$222,453 which is expected from churches in excess of sums apportioned and from special sources. Added to this are the deficits of the societies, March 31, 1912, aggregating \$205,169.

The Budget is made up by each Society, and covers only the work that is deemed absolutely necessary unless we are to abandon some of our mission fields. The Convention Finance Committee goes carefully over the Budgets, and when approved they go to the Convention for final adoption.

4. WHAT IS THE GENERAL APPORTIONMENT PLAN?

A Catechism on Apportionment

Question. What is the Apportionment Plan?

Answer. Assigning to every Baptist church some definite sum as its share of carrying on the missionary work. It is not a tax but a guide to giving.

Q. When was the Apportionment Plan adopted by Northern Baptists?

A. It was first proposed at the meeting in Washington in 1907, but not finally put into effect until the following year.

Q. How has it worked?

A. Successfully. For the three general societies the annual contributions from churches, Sunday schools, young people's societies and individuals have increased since 1908 by about \$250,000. The Apportionment Plan must be given large credit for this advance.

Q. How have the amounts apportioned to states and churches been determined for this year 1912-13?

A. "On the basis of reasonable expectation and in the light of previous giving." This was the principle adopted by the Convention in 1911. In applying this principle the General Apportionment Committee has taken the amount contributed by each state to each of our missionary societies during 1911-12 as a basis. To these amounts was added the average yearly gain made by the states for the four years since the Budget-Appportionment Plan went into effect. These apportionments are distributed by state committees among the churches, and they must be distinctly understood to be *minimum* amounts. It is hoped that in every case where at all possible they will be exceeded.

Q. When a church has raised its apportionment may it feel that it has discharged its full obligation to our missionary work?

A. By no means. The apportionments, based as they are upon the present giving of the denomination, meet only a part of the budgets of the societies. They take no account of existing deficits. They make no provision for enlargement in this day of unparalleled opportunity at home and abroad. They do not even provide for the full running expenses of the work as it now is. The honor of the denomination, as well as the doing of the Lord's work, demands that apportionments be generously supplemented.

Q. What is the best method of financing missionary work?

A. There is one best method, namely: the "every-member" canvass for weekly offerings, to be collected through the double envelopes.

Q. When should missionary offerings be forwarded?

A. Just as rapidly as they are collected. Churches using the weekly envelope system should divide their offerings and forward them monthly or at least quarterly.

5. WHAT ADVANTAGE IS THERE IN HAVING A CONVENTION, AND WHAT CAN BE ACCOMPLISHED BY IT?

This is a topic for the Pastor to treat, as he will readily see the advantages of a single organization that can consider social and moral questions, the denominational needs and conditions, and speak when occasion demands. It puts the Baptists in a new position of influence before the world. It aids in arousing and uniting the denominational consciousness, and makes advance movements possible. It does not legislate, but directs and inspires. It binds our work in the strongest cooperation.

6. HOW MANY CHURCHES ARE THERE IN THE CONVENTION FIELD?

About 10,700. It is probable that not more than 6,000 of these contribute to our missionary work. Here is the task, to bring the non-contributing churches to see their duty and do it. How can this be done? Call for suggestions on this point.

7. SUGGESTIONS AS TO HOW THE CONVENTION CAN HELP TO INSPIRE THE CHURCHES WITH GREATER INTEREST IN MISSIONS

By making them feel that it is their own work, and not something done by a Society independent of them. By advocating the best methods of church finance. By laying the missionary work upon the hearts of the people as the Great Commission. By holding the denomination to lofty ideals of service. By making its annual meetings occasions that inspire faith and courage. By planning advance movements for world-evangelization.



The Sunday School and MISSIONS

We have just received an order for 84 subscriptions for the Norwood Bible School, Cincinnati, Ohio. There is no better place to teach missions to the church of tomorrow than in the Sunday school of today. Is the progressiveness of this school in respect to missions at all related to the fact that of the 28 baptisms in the church last year, 26 came through the Bible school? Here at least is a good suggestion for other superintendents who believe that the Great Commission should be one of the fundamental teachings of the Bible school.

One More Society in our Combination

MISSIONS is heartily glad to welcome to its family group the Woman's Baptist Foreign Missionary Society of the West, which has decided to withdraw from its former partnership in the publication of *Helping Hand* and enter into the MISSIONS' combination, leaving only one society outside. The following announcement comes officially from the clerk of the Executive Board:

CHICAGO, MAY 7TH, 1912.

The Executive Board of the Woman's Baptist Foreign Missionary Society of the West, acting under the instructions of the Society at its annual meeting convened in St. Louis April 23-25th, has this day voted unanimously to make the magazine MISSIONS its official organ of publicity.

JENNIE CHURCH LINGLE, Clerk.

This action is especially gratifying because it will enable us to give to Woman's Work in Missions the same breadth and balance that characterize the magazine as a whole. With only one phase of woman's work presented there was a break in the unity which MISSIONS was established to create and foster. We believe the Society of the West will reap large advantage from the wide presentation which its work will receive in MISSIONS, and we shall do everything in our power to make the whole mission cause irresistible in its appeal to men and women alike. Ten thousand new subscribers in the western states, in which the constituency of the Woman's Foreign Society of the West resides, will put us in the close neighborhood of the 75,000 mark which we expect to reach and pass this year. The new department will appear as soon as the necessary arrangements can be perfected.



Missionary Program Topics for 1912

<i>January.</i>	HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY.
<i>February.</i>	HOME MISSIONS IN CITIES.
<i>March.</i>	HOME MISSIONS FOR NEGROES.
<i>April.</i>	PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS.
<i>May.</i>	BIBLE, TRACT AND SUNDAY SCHOOL.
<i>June.</i>	THE NORTHERN BAPTIST CONVENTION.
<i>July.</i>	STATE WORK.
<i>August.</i>	OUR EDUCATIONAL WORK.
<i>September.</i>	HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK.
<i>October.</i>	OUR MEDICAL MISSIONARIES.
<i>November.</i>	BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.
<i>December.</i>	BAPTIST MISSIONS IN AFRICA.




July Topic: State Work

1. DEVOTIONAL EXERCISES.
2. THE BEGINNINGS OF OUR BAPTIST MISSIONARY WORK.
(This was a work in the States for a long period before there was a general or national organization.)
3. THE STATE CONVENTIONS OR MISSIONARY ORGANIZATIONS IN THE EAST AND THEIR WORK AT PRESENT.
(Massachusetts may be taken as a type, and its history has been written fully.)
4. THE STATE CONVENTIONS IN THE WEST.
(Pioneer work, and the religious development of new sections.)
5. RELATION OF THE STATE CONVENTIONS TO THE HOME MISSION SOCIETY.
(In the West the Home Society works in cooperation, paying a certain proportion of the total required for the extension work; in some older States the Society aids in work among the foreign population.)
6. ITEMS FROM THE STATE CONVENTION FIELDS.
7. CLOSING DEVOTIONAL EXERCISES.

NOTE.—Detailed information concerning the work in the States of the West can be found in the Northern Baptist Convention Annual for 1911, or in the Annual Report of the Home Mission Society for 1911. The latter can be obtained by writing to Literature Department, American Baptist Home Mission Society, 23 E. 26th St., New York City. For the work in Massachusetts, write to F. W. Padelford, D.D., Tremont Temple, Boston.

Interesting frontier field notes can be found in any issue of MISSIONS, and there will be a special field survey in the July number.





**THE BAPTIST LAYMEN'S
MISSIONARY MOVEMENT**
CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

The Missionary Education of Men

BY SECRETARY W. T. STACKHOUSE

THE missionary education of men is a leading question with pastors, secretaries and other missionary workers in every Christian denomination to-day. Many methods have been tried, and are now being tried; and in so far as these have been successful we commend them to the consideration of all who may be interested in the question.

We give below a few of the most important and effective plans for imparting missionary knowledge and for enlisting men in missionary study.

I. THE MISSIONARY SERMON.

The pastor beyond all question is the greatest single factor in the work of the missionary education of the men of any congregation. No pastor should consider himself true to the opportunities and responsibilities of his calling who does not seek by every noble means to acquaint his people with, and relate his people to, the claims and the needs of the mission fields. As to the number and nature of the missionary sermons, lectures, and talks he should give to his people during the year he must determine. It suffices to say that these should be sufficiently frequent and comprehensive to give the men of his church who may not have time or opportunity to read missionary literature, or attend mission study classes, a clear idea of what the needs on the mission fields are, what the Christian forces are doing to meet them, and what the results are.

Missionary sermons need not be announced or labelled. They should be fresh and forceful. They should be live messages passing through live wires. Dry missionary sermons should be burned up before the pastor leaves his study, or set aflame as he delivers them. It is a well known fact that many men who have been skeptical and indifferent as to the whole missionary question have been led by a single missionary talk to become ardent advocates of the thing they once opposed. A banker in one of our great cities who was opposed to missions, was induced recently to attend a Men's Missionary Meeting. Two live addresses were delivered at the service, dealing with the past achievements and present needs on the mission fields. Upon leaving the meeting he said to his pastor: "My whole attitude on the missionary question has been wrong, I have changed my mind, and from to-night on I am going to do my share to meet these needs." He is now on the missionary committee of the church, and doing splendid work.

No pastor in this day of the marvellous development in national life at home and abroad, should under-estimate his privilege and opportunity in keeping his people informed as to the relation they sustain to these great world movements.

2. THE WORK OF THE MISSIONARY COMMITTEE

Next to the work of the pastor in giving missionary information is that of the Men's Missionary Committee. We assume that every church should have a Men's Missionary Committee, or a com-

mittee composed largely of men whose work in part shall be that of arousing greater missionary interest among men, and the bringing of missionary information to men. Great care should be given to the selection and training of this committee. It should be composed of men of vision, character, consecration and ability. They should post themselves thoroughly respecting past achievements and present needs in the mission fields, home and foreign. They should acquaint themselves with the most successful methods of imparting missionary information to others, and should set themselves systematically to the task of doing it.

It is a well known fact that many members of many congregations receive little or no missionary instruction. They rarely attend the meetings, banquets or classes where missionary work is presented and discussed. In fact they avoid these meetings. In other cases the time element plays an important part against missionary training. The claims and pressure of business appointments, social and other engagements are so numerous and persistent as to consume most of their time, and therefore make attendance at the missionary meeting well nigh impossible. And yet these members of the congregation, as well as all others, ought to be reached, interested and informed as far as possible in the missionary activities of the church. How this is to be done, is the question that is perplexing many pastors and missionary workers to-day. The problem, however, is not one that cannot be solved. Some of the methods that have been tried and found helpful in many congregations are discussed in what follows.

3. THE MISSION STUDY CLASSES

The mission study class is considered one of the best agencies for the spread of missionary information that has yet been discovered. A class may be formed of groups of men numbering all the way from five upwards, who come together at regular intervals for a short study of some definite missionary problem or field. Text books are provided for this purpose and may be secured through the denominational or interdenominational Missionary Edu-

cational Movements. A book may be completed in eight or ten lessons. Little time is thus required, and the substance of the book may be carried away by each man.

(To be continued)



Campaign During April

During the first part of April Baptist Laymen's meetings were held in the following places: Passaic, Hackensack, Paterson, and Ridgewood, New Jersey. We had a total attendance, at the four places named, of 565 men. The campaign in these New Jersey centers was organized at the suggestion and with the help of District Secretary F. H. Divine, who assisted in the program at each place, and whose strong addresses will not soon be forgotten. The interest manifested by the pastors and their men at all these places gave promise of positive action and large returns to our missionary enterprises. Already good reports are coming from some of these congregations.

From New Jersey we went westward to meet engagements in Iowa and Nebraska, where our campaign had been arranged by secretaries on the field. Meetings were held at the following places: Ottumwa, Waterloo, Mason City, Sioux City, Omaha, and Grand Island. These meetings were filled with interest, and resulted in definite action with respect to the policy of the Laymen's Missionary Movement. The resolutions calling for the appointment of a Missionary Committee, the adoption of a Weekly Offering System, and the Every-member Canvass were heartily endorsed by the men attending these meetings. We were assisted during this campaign by Messrs. Proper, Mills, Williams, Berry, Wilcox, Ketman and Ingram.

On Sunday, April 14th, we had the pleasure of assisting Rev. C. T. Ilsley, a classmate, in the dedication of a new mission chapel in South Omaha. Pastor Ilsley and his men are doing splendid work in that section of the city. During the latter part of April and the first of May we were laboring in Illinois, where meetings were organized in ten or twelve important centers.

Women's Work in Missions

Annual Meeting of the Woman's Baptist Foreign Missionary Society of the West

By Mrs. T. E. Adams

ST. Louis garmented herself in robes of very delicate green to receive the nearly two hundred delegates of the Woman's Foreign Society of the West who journeyed thither for the forty-first annual meeting, April 23-25.

The Second Baptist Church was the scene of meeting. This noble structure deserves a paragraph all its own. One could not but be impressed with the classic beauty of its façade; with its loggia connecting the street approaches; and with the charming perspective across the quadrangle. An arcade links the opposite ends of the two buildings, from the center of which a campanile rises in fine stateliness. The entire edifice exhaled the atmosphere of the Italian Renaissance, and is one of the rarest examples in America of this era of ecclesiastical architecture.

The favorable impression was not dispelled upon entering, and the hours passed rapidly as the various topics claimed the close attention of those fortunate enough to be present.

Tuesday was devoted to a conference of workers, conducted by Mrs. Goodman of Chicago. There were presented very definite suggestions for early spring gardening, in developing wider fields, geographically, here at the Home Base. An emphasis was placed upon a more careful gleaning; also, a deeper planting of

missionary ideas in the minds and hearts of the several constituencies.

The public sessions opened on Tuesday evening, when the President, Mrs. MacLeish, gave her annual address and message. This was followed by a reception in which missionaries and the officers of the Society were the special guests.

On the two following days the carefully prepared program was carried out. The usual reports from the Secretaries gave a review of the activities of the year just closed. These reports comprehended the work of the Treasurer, Mrs. Kempster B. Miller; the Home Secretary, Miss E. Jean Batty; the General Field Secretary, Miss Ella D. MacLaurin; the Clerk of Literature, Miss Beppler.

The conferences made manifest the earnest desire to place the work upon a firmer foundation, with the least possible expenditure in administration. There was determination to develop all our resources, by interesting every woman, young woman and child in our own territory; and to sustain the representatives upon the fields abroad, even at sacrifice. That missionary interests are engaging the attention of the most alert type of women in the country was emphasized as an important fact. These women are mentally well poised, and keenly alive to all suggestions for the enlargement of vision, scheme and scope of the work.

One of the most significant acts was the withdrawal of the Society of the West from its affiliation with "Helping Hand," and its decision to make MISSIONS its official organ. This was not accomplished without a spirited discussion, but the majority overwhelmingly approved, in view of the fact that MISSIONS reaches four times as many people in the western constituency as does "Helping Hand." The result is an effort to be in harmony with a broad cooperative spirit, which will involve compromise on both sides.

The program was enriched by the presence of several missionaries who presented the work of their respective fields with graphic clearness and authority of utterance which was truly impressive. Notable among these was Miss Buzzell of Japan, whose story of a constructive religious movement, inaugurated by the Home Minister of the Japanese Government, was an illuminating contribution of value. The same impression was created by Miss Frederickson of Burma, who spoke in no uncertain tones of the needs and the present day opportunities of that historic land. Miss Acock of Japan, and Mrs. Sweet of China gave additional testimony for their particular fields. The work of the Philippines was presented by Mrs. Twing, and in this Orient group Miss Adkins gave her annual report.

The ladies of St. Louis contributed a series of pageant pictures of scenes in our mission stations. These tableaux were beautifully costumed and well rehearsed, giving quite the oriental atmosphere. In the Assam group a Christmas celebration was disclosed, with a traditional Christmas tree, very gaily decorated and surrounded by a bevy of children from heathen homes. There was a snap of an electric switch, and the tree became a brilliant spectacle; it seemed to me it was the very spirit of Christmas that leaped from branch to branch sending its ray of hope and cheer into the hearts of those within the sphere of its shining radiance. The closing picture represented a hospital scene; the consulting room within, where the doctors and nurses labor, and the waiting hordes without, among whom missionaries and Bible women utilized

every moment of time. As the various patients emerged, and one saw the visible application of absorbent cotton, gauze and adhesive plaster, it required but a whiff of imagination to think you caught a whiff of iodoform, and you knew by the physical signs that the whole world is akin. A well-deserved tribute was paid to Dr. Anna K. Scott, our veteran physician at Swatow, who, at seventy-five years of age, is still on duty in the very thick of the fray.

When, at the close of this realistic presentation, the whole great Pageant, representing Assam, Burma, the Philippines, Japan and China, marched back down a main aisle of the church, singing the Convention hymn, "O, Zion, Haste"; when they filled the platform to overflowing, and Miss Inga Petterson stepped forward and voiced the response of the Society, in an impassioned appeal for the great needs that had passed before our vision; then indeed did our hearts burn within us, and we longed for a larger measure in our own hearts of the compassion of the Master himself, and for more of the sacrificial giving of money, time and strength, which alone can accomplish the great task.



The Woman's Foreign Society of the East

The forty-first annual meeting was held in Washington, April 25-26, in Calvary Baptist Church. The Washington women, with Mrs. W. H. Baker as chairman, were gracious hosts. Their hospitality included a reception at the White House, at which President Taft shook each delegate by the hand, after a brief speech in which he expressed his sincere belief in the work of the missionaries as the most helpful contribution our country is making to foreign lands. The sessions were marked by good attendance, effective addresses by missionaries and others, reports that were encouraging in spite of the thirty thousand dollar deficit, and unusual features in the children's meeting, the rally for colored women, and scenes from the Orient, in which missionaries and young women of the Washington churches took part.

Much interest was aroused by the announced discussion of the proposed merging of *Helping Hand* in *MISSIONS*, so that we might have one great all-inclusive Baptist missionary magazine. The affirmative side was presented strongly by Miss Phila Whipple of Massachusetts in an address as charming for its literary merit as it was admirable for its arguments. The negative was taken by Mrs. Annie Cobb Smith of Maine, who cleverly made her points, and evidently had the sympathy of the delegates. The discussion was marked by the best of feeling, and the editor of *MISSIONS* was cordially received, as he stated the single motive of denominational missionary unity and progress which led to the proposition of union. During the discussion the president, Mrs. Edmands, read a telegram from the president of the Society of the West, stating that by a more than three-fourths vote the delegates at its annual meeting in St. Louis had that morning decided in favor of the merger. This did not change the prevailing opinion, however, and by a large majority it was voted that the publication of *Helping Hand* be continued. In view of the feeling of the majority, this was doubtless the best course for all concerned. An unwilling union would not realize the greater efficiency for which we seek, and certainly would not advance the cause of unity. *MISSIONS* is genuinely regretful that the conditions are as they are, but has only the kindest regards for its "little sister." We shall seek to work in harmony, whatever happens, and to make *MISSIONS* indispensable to every Baptist worker.

The officers of last year were reelected. Mrs. M. Grant Edmands, President, occupied the chair with her customary dignity and grace. The reports of the corresponding secretaries, Mrs. H. G. Safford of the foreign department, and Mrs. C. A. Robinson and Miss H. S. Ellis of the home department, were clear presentations of the year's work. The items from the field show 98 missionaries working in 8 countries, carrying on 654 schools with 22,012 pupils; 253 Bible women; and a share in 10 hospitals with 8 physicians, which during the year have treated nearly 75,000 patients.

Now for Winona Lake

SUMMER SCHOOL OF MISSIONS, JUNE 21-29

There are fashions, not only in the way we make our clothes, build our houses, educate our children, but also in the way we study missions. The missionary circle of today does not have a program, one month on Alaska, and the next on Africa, with articles *read* by the various members. Instead of this the circles take up the *definite study* of missions with the study books as guides. Those having the programs in charge feel the need of special preparation for this important service. The presidents of the circles, the treasurers and others bearing special responsibilities, feel the need of help in solving their problems. To meet this need for the Central West the Summer School of Missions is held at Winona Lake, Indiana. The place is well known and easily reached.

The Study Books are on timely topics. "China's New Day" by Rev. Isaac T. Headlands, is the subject of the foreign mission book. Dr. Headlands himself will be present and tell of his work in China. Lectures on the book will be given by Mr. B. Carter Milliken, widely known as a mission study expert. "Mormonism, the Islam of America," by Rev. Bruce Kinney, is the subject of the Home Mission book. Mrs. D. B. Wells, to whom hundreds of women owe their interest in missions, will give the lectures on this book, and the author will tell in an evening lecture of his work on the frontier of our own country.

Special features are the normal training course for those planning to lead mission study classes; the hours devoted to conferences on methods; the twilight hours with missionaries. Each day begins with a devotional service. The social hour will be in charge of a competent committee. Arrangements have been made to care for the children of kindergarten age of those attending the Summer School.

It would be well for the cause of missions in our denomination if every auxiliary would send at least one delegate. It is hoped that our young woman's auxiliaries will be largely represented. For further information apply to your denominational board or to Mrs. C. W. Peterson, Chairman of Publicity Committee, 2449 Prairie Ave., Chicago, Ill.



A Survey and a Challenge

BY FRANCES M. SCHUYLER

"The underlying foundation of all woman's work in Home Missions has been her profound, ineradicable conviction that ignorance is the fruitful mother of degradation; and that no nation whose God is not the Lord can long survive or serve the highest needs of the world. This conviction is hers by heredity. It is hers by right of study of the past and present of other nations. It is hers by right of promise for the future, and the hosts of Christian women in this new land have united to declare 'Our land shall become the home of intelligence and righteousness,'" so writes Mrs. D. B. Wells in her forceful and historic survey of woman's work in "Conservation of National Ideals." A second pertinent statement follows: "As their share of this great enterprise Home Mission women have contributed three potent forces—self-sacrifice, organization, accumulation, nor have they stinted the measure of their gifts."

In the brief but interesting and comprehensive report of Mrs. Katherine S. Westfall, Corresponding Secretary of the Woman's American Baptist Home Mission Society, this underlying principle to which Mrs. Wells refers is strongly apparent. In the summary of the work presented not only is the influence of "the three potent forces" recognized, but that deeper one of bringing Christ as the personal Saviour into the homes of the people through the influence of our teachers, matrons and missionaries.

"The review of the year indicates that

the fields occupied by the missionaries and teachers of the society have been faithfully sown with the seed of the gospel and that many precious souls have testified of their desire to follow Him," reports Mrs. Westfall.

Tracing the losses to the Board by the death of prominent members and the gain accruing from the appointment of new members, our secretary refers briefly to the changes in state directors and assistant state directors. A hopeful note is sounded in the announcement of the appointment of State Directors for young women's and children's work in Delaware, Minnesota, New York (East and West), Oklahoma, Washington (East and West), and Wyoming.

"Our Relations With Other Organizations" contains the interesting item that the sale of the Home Mission study book, "Conservation of National Ideals," issued under the auspices of the Council of Women, has been more extensive than that of any previous book brought out by this organization. Closer contact with other denominations through the medium of the Council; cooperation with the Young Women's Christian Association and the Missionary Educational Movement by representation at Conferences, and with the Baptist Forward Movement are each noted as well as a record of conferences, with representatives of our general societies, regarding the interests of the home mission fields, East and West.

Progress has been made in Young Woman's Work. While Mexico is the interesting specific for them the secretary expresses her desire that information presented shall be general and shall include

all of our fields. The importance of the work among the boys and girls designated as "Light Bearers" is urged and Baby Bands are announced as among the supporters of the Gospel Kindergartens.

Passing over the intervening items regarding the work of the District Secretaries, General Workers, Organization, Financial, Publications and Training School, we pause to consider the statements regarding our Missionary Fields. We learn that field work among the Indians is carried on in Arizona, California, Nevada, and Oklahoma by thirteen missionary representatives and that new fields in the West where there is no Christian work are calling for missionaries among the Indians. The work at Wood Island, Alaska, continues in helpfulness and interest. House to house visitation, industrial schools, Sunday schools, children's bands and mothers' meetings are reaching the Negro homes in the Southland with the gospel. The work among the foreign populations in our great centers is carried on by cooperation with city mission societies. The rapidly increasing numbers and the difficulty in securing trained workers who can speak the languages are gigantic obstacles in the way of progress. Open fields among Italians, Poles, Hungarians and Slavic races present great opportunities for entrance and we recall that here as elsewhere, "opportunity imposes obligation."

In the islands of Cuba and Porto Rico and in Mexico our missionaries have prosecuted their work without cessation, despite the local difficulties. The needs of the women and children of the Spanish-speaking populations in Arizona, New Mexico and Southern California make their own appeal, and the past year has found representatives among Mexicans in Arizona and Southern California.

Field work has been carried on at several points among Chinese, and our Japanese Home in Seattle has become practically a Christian settlement house for the representatives of the Flowery Kingdom. The needs and opportunities of the Mill and Mining sections are vast and insistent and the fringe of the garment is but barely touched by our force, heroic and persistent, but inadequate, now upon

these fields. Many, *many* more missionaries are needed for this important branch of our work.

Turning from the appalling need of the mining regions to that of the American Population of the West is to enter more deeply into the study of great and perplexing problems. Our forces in Utah are giving whole-hearted, loyal service, holding on in spite of discouragements, and in the effort to strengthen the society's work in these sections, two general missionaries have been appointed, one in Colorado and another in Idaho. These young women will work in connection with the state conventions on needy fields and among weak churches. Other appointments are contemplated.

The educational work of the Society is conducted through the efforts of teachers and matrons in twenty-three institutions, of which the State University of Louisville is the more recent addition. We find these women among Indians at Bacone College and Murrow Orphanage, where the work is promising, and at Wyola, Montana, where a day school has been opened for the youthful Crows. The lack of good public schools in Cuba has been the reason for the two new schools opened on that field this year, making five primary and one boarding school to which our Christian teachers are devoting their lives. The political disturbances in Mexico have retarded the development of plans made for the opening of the Girls' Boarding School or department in Mexico City. A new kindergarten has been established in San Luis Potosi and a trained American teacher, a graduate of the class of 1911, Baptist Missionary Training School of Chicago, has been sent to take charge of the Day School at Monterey.

In the report of the Corresponding Secretary, the reports of the District Secretaries, the General Workers, Directors and Missionaries, we catch notes of encouragement and thanksgiving for loyal service rendered and for the manifest blessing of Almighty God upon the work of the year. Running through it all, however, is a minor strain that not only catches the ear but holds the attention as it swells into a strong, insistent pleading. "The great needs of the fields," "The

vacant places that must be filled," "The calls for help that must not be ignored, and more missionaries wanted and more money that souls in heathen darkness and sin may be reached with the Gospel of the Lord Jesus Christ"—this refrain we dare not ignore, these calls we must heed as true, obedient servants of our Master.



Financial

The Society has reason to be grateful that the fiscal year closed without a deficit. The total receipts for the year closing March 31, 1912, were \$199,566.73. This with the \$5,000 contingent fund, which was created the previous year, \$500 on deposit in the office of the New England District, and cash on hand April 1, 1911, of \$987.93, make the total amount available during the year \$206,054.66.

The total disbursements were \$205,471.46, on deposit in New England office \$500, leaving a cash balance April 1, 1912, of \$83.20.

Because of the pressing demands made upon the Society for missionaries and teachers, it seemed necessary to increase the budget for 1912-1913 to \$213,034. The estimated amount to be received from known sources of income has been reduced to \$27,500. This leaves a balance of \$185,534 to be secured from the churches. The total amount which can be apportioned is approximately \$164,000, leaving over \$20,000 to be raised by special gifts and from individuals. Twenty new fields were opened last year with twenty-four appointees to new fields. Twelve missionaries and teachers were added to fields already occupied, making in all thirty-six new appointments.



LITTLE MEXICANS IN THE KINDERGARTEN

THE WORK IN MEXICO

Beautiful Puebla

BY MRS. PAULA B. TOOMS

Our country has been disturbed for over a year on account of the rebels, and it seems far worse at the present time. Day after day great excitement is seen here in Puebla for fear of the Zapatistas who want to take this city. They are greatly feared for their savage ways. Many of them are thieves and highwaymen. Each night we wonder whether we will be alive the next morning. There is no safety in the trains and we travel with fear. All this has hindered the work greatly. We were not able to hold our Baptist Convention last year nor the Sunday School Convention, and the way things are at present we may not be able to hold it this year, though the different commissions are planning and working to have the Sunday School Convention meet here next July. I doubt whether it will be a success, for I am sure it will be a local convention, as all fear to leave their homes and not be able to return. How I long to see our country in peace again. There are so many men without work, so many hungry and destitute and orphans and widows to provide for themselves.

Were we in peace we would have another worker here. Since Mr. Troyer left, Mr. Uriegas has been supplying as pastor. He is so kind, but besides him we need another helper to give his whole time to the work of the church. But no one dares to come now. We are thankful that Miss Beer has been brave enough to remain at her post until the present day, and though she expects to go to the States soon, she and we hope she will come back, for we all love her.

My work is just as usual, visiting in the homes, inviting them to the meetings, teaching them the gospel, comforting the sick and ministering in every way I can. I am glad to tell you that I have now an Industrial School class of girls and Miss Beer told me that I had better superintend that department. In this way I hope to come in contact with the girls and visit them in their homes. Some whom I invited to Sunday school last Friday were present on Sunday morning.

We have many things to contend with here that make work hard and it advances slowly, but still it advances. I have been very much pleased with my Sunday school class of young ladies. Some are converted and members of our church. I hope they all will accept Jesus as their Saviour before very long. I visit them once or twice a month, but there is so much fanaticism that a Christian girl has to have great courage to show her colors and stand openly for Christ.

Miss Uriegas' sisters often have religious conversations with the young ladies in the Normal School. They are not



A PEON HOME IN MEXICO

ashamed to confess Jesus, but the trouble is their friends do not want to listen for fear of the excommunication. They say to my nieces, "We pity you for being a Protestant," and they answer, "And we have compassion on you for being Catholics. If we convince you, will you be Protestants?" They answer, "Holy Virgin! No, we do not want to hear anything about your religion for we would be excommunicated."

There are thousands of people who have never heard anything about the gospel. They are taught to hear mass every Sunday, to give a tenth, to confess their sins to the priest and be forgiven. So if Jesus is not in their hearts, but Mary and the Saints, how can they walk in the Light, the Truth and the Way? They are in darkness, in error, and far from the Way. Oh, if they would only come to Jesus that they might have life! He is waiting but He will not always be wait-

ing. This trouble and revolution may be a punishment for their idolatry. May God have mercy on them. God help us to testify for Him. ✕

Directing the Footsteps of Christ's Little Ones at San Luis Potosi

BY SENORITA MARIA MENDOZA

The year has been characterized by unusual trials, due to the present revolution all over Mexico. But we have been greatly blessed as well.

Five persons have heard the voice of their Master and obeyed Him in baptism. One of these is a girl from my Sunday school class, and I was most happy to see her baptized. This may seem a small number of conversions in a year, yet we praise God for these few that have accepted our Saviour.

The attendance in the Industrial School and Sunday services has been very small. Many of our people have left the city in search of work, and those who are here are afraid to let their children go out alone. Even the grown up people are afraid to be on the street very often on account of this great trouble in our country. But the services and the work have been going on just the same; only once our church had to be closed on account of a little shooting right in the same street. We hope and pray this trouble will soon come to an end.

My work during the year has been done with joy, taking the gospel into the homes, trying to awaken minds and hearts to new life. Since February 12th I had the great joy of adding to my other duties the work I so love to do. If you could peep into our Kindergarten room you would see fifteen dear little brown people sitting round the circle, singing to Jesus and thanking Him for all they have. You would rejoice to hear them sing with all their hearts and childish voices, "Praise Him, Praise Him, all ye little children, God is Love, God is Love." It is a blessing to direct these footsteps in right paths.

This year a Junior Christian Endeavor Society was organized with 15 members. Six hundred visits have been made and I have held 19 religious conversations and held and conducted 92 children's meetings.

I have attended 323 meetings and distributed much Christian literature. My aim is to bring Christ into every heart and home. May God help me to so live that Christ may be shown in my life.



SENORITA MARIA MENDOZA

Puebla Kindergarten

BY SENORITA ANITA GARZA

Last year it was hard for me to teach the little folks because we did not have the Kindergarten supplies, but this year we have nearly everything we need and it is much easier for me. I have 37 children in attendance every day. I am very thankful to the Lord for allowing me to be in this work. I like it so much.

Another thing that pleases me greatly is to hear the children tell their own experiences. For fifteen minutes we have a conversation. Once as I was telling a story of Jesus' love for little children one of them left his seat and came to ask me in my ear, "Senorita, does Jesus love me more than the other children?" And I told him, "Jesus loves all the children very much, all alike of course." Some of them are poor but there are others who belong to a better class and have more comforts. I always tell them to wash their hands and faces before they come to Kindergarten and to tell their mammas to put on clean dresses. So they tell them and I get the clean clothing much more easily than if I should ask. One of the experiences that nearly made me cry was concerning one of the children who had come to school very dirty and as I review them all before commencing the work I said to him, "Do not come again so dirty,"

and he said, "No, *Senorita*," and the lesson I gave them that morning was from the text, "Blessed are the pure in heart for they shall see God." From that I spoke about cleanliness. This child was very much impressed and he came back in the afternoon with very clean hands, face and clothes. He looked and looked at me when they were all sitting down as if he wanted to say something, so I called him to me and hugged him and to my great surprise the little fellow's clothes were all wet. I knew he would get sick, so I took his clothes off and put them in the sun to dry and wrapped the child up in some of the girls' shawls. When the clothes were dry I dressed him and he was happy. After school I took him home and the mother told me that Arturo had not told her anything about washing his clothes but that when she called him to come to dinner he had already taken off his clothes and dipped them into a tub of water. Arturo said to his mother that while she would get dinner ready he would wash his clothes because he had promised

the *Senorita* to come to Kindergarten clean.

Another child said to me, "*Senorita*, I gave thanks to God at dinner." Then I asked, "How did you give thanks? Did you close your little eyes and put down your head?" He said, "No, *Senorita*, I did like the little birds do. I raised my head and looked up to heaven, as you told us the little birds do, and they mean, I thank you, good God." They learn quickly and well all the texts and songs and they teach their parents how they can praise the Lord. In the afternoons after four o'clock I go to visit their mothers. They joyfully hear all that the little ones do and say, and all I teach them. It makes me happy and I prepare for my classes with greater joy, that they may learn to know that God is love.

Since I came from Chicago I have been taking piano lessons as I need it very much in my work with my children, whom I love with all my heart. I make from twenty-nine to thirty calls a month. I pray God to help me be very useful.



MISS GARZA'S SCHOOL IN PUEBLA

"Little Russia" in Los Angeles

BY MRS. ANNA G. MURDOCK

Are the Russians in Los Angeles in need of the gospel? or are they taught the pure gospel in Russia? Many of those persecuted for conscience' sake have come to our country and to Los Angeles. The new land has brought new beliefs to but few of them; in fact, they believe we are wrong and they are right, and therefore they are exceedingly difficult to reach with the Gospel.

In the spring of 1911, a Lettish minister, Mr. Redin, who speaks the Russian language, began work among the Russians in Los Angeles under our Baptist city Mission Society and State Convention. He started a Sunday School with the younger children, and this increased to nearly a hundred attendants, but almost none of the older people were reached. One Baptist man and his wife were found who are fine Christian characters and a help in the mission.

There are between six and seven thousand Russians in Los Angeles, and the number is increasing. The Southern Pacific Railroad has its Russian colonist agent, who during the last colonist season brought to Los Angeles about 200 Russian peasants. There are 17,000 Russians in California and Mr. Redin's services were needed by our two State Conventions to start work in other places.

December 1st, I began my work among the Russians. I have visited in the homes, trying to learn the characteristics and customs of the people, to hold the Sunday School pupils already gained, and to win the girls over twelve years of age whom we cannot get into the Sunday School. Over thirty of them have promised to attend the industrial school. Although not able to speak the language, I have had little difficulty in communicating with the mothers, for there are always enough children in the homes or on the street to interpret for me. The majority of Russians in Los Angeles are "Holy Jumpers". From the beginning the leaders have been antagonistic to our work, and have tried to destroy it.

The president of the Holy Jumpers, and three others, visited the school the

day I took charge. The following day the president called a meeting of the parents of our pupils and told them not to let their children go to our Sunday School, that they—the Holy Jumpers—were teaching the same religion as we and should have their own school. The following Sunday the school decreased, to 24, although it increased the following Sunday to over 40. When the children were asked why they did not attend, they replied that their fathers would not let them.

Most of the Russians are thrifty, and many of them well-to-do. A large number own their own homes. Young Russia is adopting American customs. Our Russian girls want to "keep house" like American women, and they covet the freedom and privileges of American girls. Within the past few weeks an evil has been exposed which shows the oppression of many of these girls. It is stated that there are from 100 to 200 cases in the Russian colony in which marriages have been performed without licenses, leaving the young wives helpless should they be deserted. Through the Immigration Inspector, the federal government is now hunting for evidences of a suspected systematic plan to bring young girls from Russia to sell them into a life of married slavery here in America. Elsie Navikoff, a seventeen year old girl, in the juvenile court disclosed the fact that there is a widespread system of bartering young girls for money. She herself ran away from home because her parents wanted her to marry a man whom she had never seen.



A CATHOLIC FESTA

BAPTIST MISSIONARY TRAINING SCHOOL

The Inheritance and Opportunity of Our Baptist Young Women

BY FRANCES M. SCHUYLER

As we take account of the swift passage of time, we are brought to a realization that from the halls of the Baptist Missionary Training School in Chicago shall soon go forth a band of young women eager to enter upon active Christian service. For this consummation they have been looking with anticipation, as they have bent every energy to the fulfilment of the various duties required in the course of training.

It is but natural that one should be mentally and sympathetically projected into the future with these young women whom we have learned to love in the months of association, and while we rejoice that the ranks of the workers are to be strengthened by the addition of these who are now in preparation, yet we crave the presence of many, *many* more of those whose mothers have been marvels of strength in the work of our society and whose prayers and alms have gone up for a memorial before God.

We are told that the ideals of the young women of today are not those held by their mothers, that it is harder to interest the daughters in missions because of the changed conditions in family and social life. While this may be true, we believe it is not impossible for the young women of our Baptist churches to be brought to a realizing sense of the inheritance that is theirs in the work of the Woman's American Baptist Home Mission Society. There is that in every girl's heart that will thrill with admiration for the heroic characters who have led in the majestic march of our society throughout the years that now lie behind us.

If an inheritance of business interests from a careful father or of precious heirlooms from a beloved mother are treasured and appreciated by the daughters, how sacred must be the inheritance of that which has been accumulated for them by the consecrated heads, hearts and

hands of the society to which their mothers have belonged. For theirs is indeed a goodly heritage, more to be desired than rare old china, antique furniture. The institutions for Christian work that the mother society has fostered, and the mission stations standing like beacon lights in the midst of the overwhelming storm and stress of the great cities, are theirs as they have been their mothers.

"How shall we interest our young women and girls in missions and enlist them in the work of our society" is a burning question which has caused much loving, prayerful consideration.

In the month of April, throughout the boundaries of our constituency, "Daughters' Day" was generally observed by the local societies. The bright, beautiful girls with their love of fun and their infectious enthusiasm were largely in evidence. How good it seemed to see them and to feel the exhilaration of their fresh young womanhood! How we longed to enlist this impelling force of youth, beauty, and ardor for the cause dear to the hearts of the mothers, dear to the heart of our Christ!

"Not interested in missions?" Are you sure they are not? We cannot believe that the young women of our Baptist denomination are altogether impassive and inert, while the great compelling movement of the twentieth century is passing—a movement so forceful that it is well nigh irresistible. If there are those who are heedlessly evading this interest, may God by His Holy Spirit arouse them to the greatest thing that can ever come to them—service for the Lord Jesus Christ—service under the banner of the King.

The Woman's American Baptist Home Mission Society has seen the work grow until, including teachers, matrons and missionaries, there are now over three hundred representatives whose fields extend from Alaska to the tropical islands, Cuba and Porto Rico. To carry on this gigantic work the sum of about \$200,000 must be gathered annually by the women and some of the young women of our Baptist churches. The faithful continu-

ance of this ingathering becomes a measure of local knowledge, interest and consecration. The continued support of the work has been due to the devoted women who quietly and with tireless patience have led the forces in the home churches in the associations and the states and have pressed the claims of the fields entered by the Woman's American Baptist Home Mission Society. With the flight of years some of these who have been the bulwarks of the society have passed away. Others are facing the sunset and are looking longingly toward the entrance into eternal life. Upon whose shoulders shall these precious responsibilities rest in the future? The holding of the fields we have won depends upon filling the depleted ranks in the home churches and on our mission fields. There is a call, strong and insistent, to our Baptist girls and young women to fill up the gaps in the ranks and with heroic purpose place their glorious strength at the service of the cause their seniors have loved with such touching and commendable devotion.

While we plead for recruits we must not forget that in order to be efficient helpers and to intelligently fill the places creditably that have been held by many sainted ones whose memory is a sweet fragrance, there must be a training for the work of the local circle, the church, the association, the state and the world-wide service. For the young woman who has completed her High School, Seminary or College course, or its equivalent, and who is longing to be led into that larger place God has in store for her, there could be no greater advantage than a course in the school of the denomination, the Baptist Missionary Training School of Chicago. The standard of this institution educationally has been raised so that candidates for a diploma are spurred to their highest endeavor and find opportunity for the development of every faculty.

Dear young woman, you hold in your hands a treasure of infinite worth, to invest somewhere—it is *your own life*. What will you do with it? You are standing on life's threshold looking with the eager eyes of hopeful expectation upon enticing sunlit paths. Standing thus do you not hear the call of your sisters for

your help—a call strong, insistent, out of the depths of deplorable ignorance, superstition and need—a call to you in the name of Him whose command you have heard from earliest childhood, "Go ye into all the world and preach the gospel to every creature." Where shall you go? Where shall you witness? It may be in your own home, your own local church, your own country with its rapidly increasing millions, or it may be in the uttermost parts of the earth. But listen for the answer to the question with open heart and mind; "Why not give *myself* as He gave—for *others*?"

Having heard the appeal, having joyfully surrendered the ease of home, the pleasures of society or the distinction of position for the self-denying life of the representative of Jesus Christ, are you thoroughly furnished for such service? If not we may confidently direct you to the school that shall meet your requirements—the Baptist Missionary Training School of Chicago. May you be divinely directed in your choice for your life work and in all your subsequent movements for the glory of your Lord and Master, Jesus Christ.



No More Life Memberships

Many requests are reaching our treasurer, Mrs. Emma C. Marshall, that "Over and Above" contributions of circles be applied on life memberships. In view of the apparent oversight of the published statement regarding life and annual memberships, attention is called to the following paragraphs from "Our Financial Relations to the Northern Baptist Convention," by Mrs. K. S. Westfall:

LIFE AND ANNUAL MEMBERSHIPS

The By-Laws which were adopted by the co-operating societies of the Northern Baptist Convention *eliminated all financial basis of membership in our Society*. All representation at our Annual Meetings will be by delegates appointed by the churches. In place of the former dollar membership the women are asked to make definite pledges for the work, contributing weekly as far as possible, as the Lord has prospered them.

Those who are already life members will continue to hold that relationship and all life memberships of our Society on which some payment has been made, may be completed, but new life memberships cannot be accepted.

+ THE WORKERS' DEPARTMENT +

A Suggestion

A valued general worker has called our attention to the helpfulness of the following suggestion for which we are under obligations to the *Woman's Home Mission Monthly* (Presbyterian) and asks that it be inserted on the Workers' Page in MISSIONS.

A Telephone Reminder. "The day before the next meeting will you please 'phone to not less than six ladies in the church inviting them to the meeting?" The foregoing, typewritten on a little slip of stout paper, two by five inches, with a small puncture in one end through which a bit of narrow white ribbon is tied, so that the "Reminder" may be hung on the telephone and not forgotten when the time comes for the request to be complied with, was sent to a correspondent with the accompanying letter, which further makes clear its intent. The idea comes from Boulder, Colorado.

Dear Mrs. R.—At the next missionary meeting I very much desire that the attendance shall increase, and therefore I ask your assistance.

Will you be so good as to suspend the enclosed "reminder" on your 'phone till the time of using?

Allow me to suggest that in the work of selecting, you choose those who do not attend regularly.

For the following meeting I intend to follow the same plan, but ask others to do the work.

Hoping and praying that the meeting may be a very helpful one, I am,

Yours very truly,



Renewal Notice

If you receive a renewal notice that does not belong to you, do not be annoyed, but attribute it to the desire to notify once too often rather than lose a subscriber. Just throw it away, kindly.

The Interdenominational Home Mission Conference at Northfield

BY MRS. CHAS. MILNE

The dates are July 19-25, 1912. This is the sixth year that about two hundred women from New York, New Jersey, Pennsylvania and the Eastern States will gather at Northfield in the interests of Home Missions. The inspiration from such a Conference is threefold: First, from the place itself, lifting the thought to the "everlasting hills" and giving one a sense of God's presence; second, the evidences everywhere of the consecrated and saintly life of Dwight L. Moody; and third, meeting and listening to missionaries of all denominations, who tell of what they are doing to help Christianize our country. To hear of their struggles and sacrifices and to know them personally makes all mission work more real and vital. Perhaps the greatest gain to one who attends the Conference is the lasting benefit to be derived from real study of the Bible and that particular phase of mission work under consideration for the year.

The first half-hour every morning is given to Bible study. Dr. James A. Francis of Boston will conduct the study this year. Mrs. D. E. Ward of the Presbyterian Board will teach the class on Mormonism, the new study book. Mrs. Ward led a large and enthusiastic class in "The Advance in the Antilles" two years ago. She is an excellent teacher with a fine mind and able to impart her knowledge in an interesting and forceful manner.

Much can be learned as to missionary methods—real help for those who return to their churches to inspire the workers there. It is earnestly hoped that a larger number of the young women will attend the Conference this summer. Special attractions are arranged for them.

Send to Mrs. Reuben Mapelsden, 4114 Pine St., Philadelphia, Pa., for an application blank, and plan to make Northfield part of your summer vacation.

Prayer Calendar for June

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates:

June 12—Mrs. Mary Flowers, missionary among negroes, Nashville, Tenn. Miss Hannah B. Ritzman, missionary among Germans, New York City, N. Y. Miss Henrietta Wright, missionary among mill and mining populations, Greenville, S. C.

June 14—Miss Mabel Young, missionary teacher, Ciego de Avila, Cuba. Miss Sandra Erickson, missionary among Scandinavians, San Francisco, California.

June 17—Miss Carrie O. Millsbaugh, District Secretary for the Pacific Coast.

June 18—Miss Florence Burnett, worker among negroes, Nashville, Tenn.

June 19—Miss Sue O. Howell, general worker, Oklahoma City, Okla. Mrs. S. F. Stewart, general worker in Wisconsin.

June 22—Miss Mae Jenkins, missionary among Italians, Camden, N. J.

June 25—Miss May W. Curtis, teacher in Mather School, Beaufort, S. C.

June 29—Miss S. E. Stein, teacher, Fresno, California. Miss Jennie Jerf, Scandinavians, Galesburg, Illinois.

July 8—Miss Emma Christensen, missionary among Indians, Auberry, California. Miss Edna Oden, matron, Wyola Indian School, Wyola, Mont.



The Sixth Interdenominational Woman's Home Mission Conference for the East

Under the auspices of The Interdenominational Committee of Women for Home Mission Conferences for the East.

EAST NORTHFIELD, MASS., JULY 19-25, 1912.

EXPENSES—ACCOMMODATIONS.—The cost of accommodations for the entire Conference, seven full days, beginning with supper, Friday, July 19th, and ending with dinner, Friday, July 26th:

Weston Hall.—\$15, one in a room; \$12, each person, two in a room.

Weston and East Halls.—\$12, one in a room; \$10, each person, two in a room; \$9, each person, three in a room.

Tents, 12x15, with fly and floor, and board at either East or Gould Halls.—\$7.50, each person, four in a tent; \$8.50, each person, three in a tent; \$9, each person, two in a tent; \$11, one in a tent.

The Northfield.—Rates vary from \$15 per week, each person, two in a room, or \$17 per week, one in a room, up to \$25 and \$33, respectively. The latter rates include bath.

Apply for accommodations to Mr. A. G. Moody, East Northfield, Mass.

Registration Fee.—In order to defray the expenses of the Conference, which is without other support, a registration fee of \$1 is asked from all attending. Application blanks may be obtained from Mrs. Reuben Maplesden, Treasurer, 4114 N. Pine Street, Philadelphia, Pa., to whom payment should be made in advance. If registration or payment is delayed, prompt application should be made on arrival to Mrs. Maplesden, at the Betsey Moody Cottage and at the Auditorium.

Summer School of Missions

Under the auspices of the Interdenominational Committee of the Central West for Missions,

WINONA LAKE, INDIANA, JUNE 21 TO JUNE 29

EXPENSES.—Tickets for the entire week, \$1.50; One session ticket, 20 cents; one day ticket, 35 cents; one day ticket in groups of ten, 25 cents.

Hotels and Boarding Houses.—The Buckeye, convenient to Auditorium. For rates, address Elizabeth Little.

The Chadmeck Cottage.—Room and board \$1 per day. Apply to Miss Adalaide Carman.

The Florence Cottage.—\$1 per day. Apply to Mrs. Sarah Clark.

Franconia Hotel and Annex.—Applications for reservations must be made on or before June 16th. Address Mrs. F. H. Watson.

The Garfield.—\$1 to \$1.25 per day. Address Mrs. C. C. Van Nuys.

The Heights.—\$6 to \$8 per week. Address M. E. Ross.

Josephine Cottage.—Board and room \$6 to \$7.50 per week.

Merrimac Cottage.—Rooms \$3 for the eight days. Address Mrs. M. G. Little.

Swiss Terrace.—\$7.50 per week to \$10.50 per week.

Van Dyke Cottage.—\$1 per day; 75 cents per day to parties of ten. Address Mrs. G. H. Van Dyke.

Make applications for reservations directly to the above parties.

Board may be obtained at other hotels and boarding houses, at reasonable rates.

Information may be obtained from the headquarters of all Woman's Boards, or from Mrs. C. W. Peterson, 2449 Prairie Avenue, Chicago, Illinois, Chairman of Publicity Committee.



New Organizations

IOWA—Jesup, Quasqueton.

New State Directors

CALIFORNIA—(Southern) (Ch.) Mrs. J. S. Berry, San Pedro.

WISCONSIN—(Y. W. & Ch.) Mrs. Henry Lindsay, 296 Prospect Ave., Milwaukee.

New Directors

KANSAS—Blue Valley Assoc., (Y. W. & Ch.), Miss Olga Dexter, Home.

MASSACHUSETTS—Boston North Assoc., (Y. W. & Ch.), Miss Prudence Thomas, 22 Shafter St., Grove Hall.

Boston South Assoc., (Y. W. & Ch.), Miss Helena A. Savage, 117 Richmond St., Dorchester.

Barnstable Assoc., Mrs. Etta M. G. Luce, West Tisbury.

Westfield Assoc., Mrs. James Dunbar, 64 Cornell St., Springfield.

NEBRASKA—First Nebraska Assoc., (Y. W.), Mrs. H. R. Waldo, Lincoln.

NEW HAMPSHIRE—Dublin Assoc., (Y. W. & Ch.) Mrs. M. Lydia Bishop, 43 Madison St., Keene.

NEW JERSEY—Morris & Essex Assoc., Mrs. Clarence G. Appleton, 48 N. Fullerton Ave., Montclair.

Vice—Mrs. C. N. Finch, Res.

NEW YORK—Black River Assoc., Mrs. W. A. Vincent, Three Mile Bay.

Vice—Mrs. J. F. Wilcox, Res. Hudson River North Assoc.,—Mrs. James Sanborn, 15 Imperial Ave., Cohoes.

PENNSYLVANIA—Oil Creek Assoc., (Y. W. & Ch.), Mrs. J. B. Barbour, 436 W. 11th St., Erie.



Wants of Missionaries

INDIANS

MISS MARY P. JAYNE, Watonga, Okla.—Picture rolls, organ for Calumet Mission.

MISS EDNA ODEN, Wyola, Mont.—Organ.

NEGROES

MISS SARAH E. OWEN, Mather School, Beaufort, S. C.—Knives, forks and spoons for girl's dining-room, Bibles, picture rolls for Sunday school.

MRS. MARY H. FLOWERS, 513 Mulberry St., Nashville, Tenn.—Quilts, basted gingham aprons for women and children.

MISS MAY C. HAMILTON, Spelman Seminary, Atlanta, Ga.—Sunday school papers.

MISS SARAH A. BLOCKER, Florida Baptist Academy, Jacksonville, Fla.—Table-cloths.

MRS. A. J. BROWN, Waters Normal Institute, Winton, N. C.—Bed supplies, school room supplies and sewing machine.



A Work for Union Not Division

The quotation of a pleasantry by Dr. Arthur J. Brown, in March *MISSIONS*, leads Rev. Frank Eckerson, a missionary in China of the Dutch Reformed Church, to fear that the readers might suppose his denomination had actually tried to establish a Dutch Reformed Chinese Church, when the opposite is the case. We had no idea of implying any such thing, and gladly give Mr. Eckerson's correction. He says there never has been a Dutch Reformed Chinese Church, and cites the fact that the classical example of a native church free from the limitations of denominational bonds is the Chinese Church in Amoy, which owed its freedom so largely to the work of Dr. J. V. N. Talmage, of the Reformed Church. This church, he says, has been formed by Christians working with both the English Presbyterian and the American Reformed Church Missions. There are not two church organizations, but all the converts of the two missions come into the same church, in which there is no distinction between English and American, Presbyterian or Reformed, because it is the one Chinese Christian Church of Amoy. Next month this church will celebrate its fiftieth anniversary, during which time it has been in no way under the government of the American Church, nor do any of the words American, Dutch or Reformed appear in its name. He then gives the following incident in point:

"Lest you may think I am making too large claims for that church, I venture to tell you an incident which occurred under my own observation. I think it was in 1906, when a Chinaman who had been trained in San Francisco went back to his home in Canton to preach the idea of 'a Chinese self-dependent church'. The idea

pleased the Chinese immensely and he gathered a large following. He was so moved by his success that he started north up the coast speaking to congregations wherever he could get them. When he reached Amoy he gathered a large meeting and addressed the people, explaining his ideas of having a church which should be absolutely free from foreign name or domination, a church which should be really Chinese, and the Amoy people applauded him heartily. After his address, finding that his ideas were so well received, he urged them to come in with him to form a part of this Chinese self-dependent church. They immediately turned to him and said, 'But why? All the freedom which you have held up before us as so proper and attractive we have already enjoyed for more than forty years,' and the man went on his way without having touched the congregations of our church in Amoy."



Christian Growth in India

The Christian population of India grew in the last ten years from 2,923,241 to 3,876,196, or an average of 100,000 a year nearly. The European and American residents number about 200,000, of whom less than 56,000 are females. In round figures some 3,574,000 of the Christian population are natives. Of these the Catholics claim 1,394,000 adherents.

The Baptists, owing largely to successful work in the Assam Hills and progress in Burma, have made marked advance from 217,000 to more than 331,000, and are now only a few hundreds behind the Anglicans, who take the first place, and whose advance has been from 306,000 to 332,000.



A Practical Application of the Sermon on the Mount

As I wrote some weeks ago, I went to North Kiangsu to the famine district and stayed until the school opened at the Point. It was a helpful experience, even if I could not stay more than six weeks. I forwarded rice, in one case escorted some 1,500 bushels and \$3,000, and incidentally had a robber attack, losing one man but no money,—and then helped organize a district so that distribution could be done by my successor. Our work was more of the nature of policing the native helpers and the small officials through whom we must work. Every man is after a squeeze, even when it means the death of the other man, and to buy at reasonable prices and then to get the food stuffs into the proper mouths is an ideal that can only be approximated. I cannot express this on paper, one must go through the experience to know what bribery, padding the tickets for food, extortion, squeezing and scheming really mean. One comes out of the experience (famine and revolution) with a strong conviction of the place Christianity must have in this land before there can be a strong government or a stable people. The Sermon on the Mount as I studied it there made the strongest impression on me of any sermon I ever heard. The people and their wants seemed to give the local setting for that theme. The courage and the faith of Jesus in God, in man,—yes, such as these were—stand out pre-eminent in that utterance.

You are kept informed as to our movements. Miss Page and I teach at the College at the Point. Personally I was glad of the opportunity to work while waiting here. Dr. Tompkins is still at Ningpo. Dr. Shields is taking a course in surgery with some other missionaries. Morse and Cherney are in the famine district. If the situation improves some

may go back before the summer. The local situation in West China seems to be steadily improving and some confidence in a business way is being restored. The Chungking-Chengtou road is being cleaned up. The two cities are working together at last. There was wire pulling for the removal of the capital to Chungking. Later the two head men in Chungking had their henchmen lined up ready for battle but this was also averted. They are still at loggerheads but they do not want to bring on battle. The robbers are bad in Szchuan but not any worse than where the famine is. The national situation seemed to be improving so rapidly before the soldiers looted in Peking. Now progress seems to be slow. One can only live a day at a time.—D. S. DYE, Chengtu, West China.

A Native Conference in Ningyuanfu

Mrs. Wellwood and myself have been on a short trip of ten days to some of the outstations. We found the people very cordial and even glad to see us. The late trouble seems to be dying out and we saw no traces of any opposition to us. We expect to go again after the Chinese New Year and expect to be away about a month or more. I think at such a crisis as this in the history of this great people we missionaries can be a great help to a large number of people. I usually discuss the national events with the gentry and give them some light and often a different viewpoint. I should be very sorry to leave just now and hope we shall be able to remain. Our own church people need us now more than ever. Their minds are much disturbed and are not quite certain as to the ultimate issue and how it will affect the Christian church in China.

As we do not expect to have our annual conference this year I am having a native conference here of all the members

or as many as I can get to come from the different sections of the prefecture. Am using the subjects proposed by the conference program committee. I trust we may have a profitable time. We need to get together for counsel and discussion of the work. The new conditions impose new responsibilities on us and it is well to consider how to meet the coming changes. The new ambitions of young China mean a forward step in civilization and let us hope a forward movement for the kingdom of God in this land of idolatry and superstition.—R. WELLWOOD, Ningyuanfu, West China.

"The Work is Worth While"

You will be sorry to hear of the death of our beloved brother and assistant in the seminary,—in all the various activities of this station,—the Rev. D. Nursiah. He passed away after only one day's illness. The symptoms were those of cholera, but it is quite possible that he died of acute indigestion. Our adversary has tried to harm our work by spreading the report that he was poisoned. We had his body exhumed and an examination made by the Government. Since we have not yet heard anything to the contrary, we believe the rumor to be a base invention of the evil one. How we miss the dear fellow! I have never seen such grief in the mission as over this man. Truly if the grace of God can make such a fine character out of a non-caste Hindu, then our work is worth while.—J. HEINRICHS, Ramapatnam, South India.

A Christian's Burial in Burma

The three months we have been in Sandoway have been rich in experiences and have passed like a dream. From early morning until night we are busy with the King's business. While the work is sometimes heavy, He is very near and the blessings that come to the soul can not be expressed but only experienced. The work here is quite encouraging. In the school here in Sandoway there have been six baptisms and more of the young people have asked for baptism. At Nyaungbinze a young woman was recently baptized and at Tainanbyin there

has also been one baptism and a church has been organized there.

The contrast between the Christian religion and the heathen religions is very great. In a Buddhist village not far from Sandoway lives one Christian family, an old father, the mother and a child. The father was very sick for several months, and when he thought that he was about to die he told his wife to dig a grave not far from the house. Then with her help he would try to crawl to it and lie there beside it until he died. He told her that when he was dead she could push the body into the grave and bury him. This was done, because no Buddhist, not even a brother, would touch the dead body of a Christian.—S. C. SONNICHSEN, Sandoway, Burma.

Philippine Mission Conference

The eighth annual Conference of the Philippine Mission was held in the new Press Building, Iloilo. The reports showed a normal growth in membership: 90 from Iloilo station, 121 from Capiz, and 137 from Negros. There has also been marked progress in the organization of the churches and preparation for definite evangelization on their own part.

The year has witnessed the consummation of plans begun in previous years. The irrigation scheme for the Industrial School has been put into successful operation and Mr. Valentine reports much greater returns from the farm because of it. The Union Hospital has been increased by the addition of a woman's ward constructed of concrete, the gift of Mrs. W. H. Dunwoody of Minneapolis, who is not a member of our denomination. Re-arrangements have been made and land purchased in order that other buildings for the Nurses' Training School and needed wards may be constructed. Early in the year Mr. Snyder arrived from Rangoon, Burmah, and took charge of the Printing Plant. He found an abundance of work, both commercial and missionary, awaiting him. Two presses are now running all the time and the third—a large one—is about to be set in motion.

Mr. Lund has had the pleasure of completing the translation of the Old Testa-

ment into Visayan, a work that has taken him several years. The first edition will be printed in Japan; later editions on our own presses in Iloilo. Three editions of the New Testament translated by Mr. Lund have been printed, and the people are not less eager to obtain the Old Testament. The translation is conceded to be the best possible to make, and we are rejoicing that we shall be able to furnish the Visayan people with this treasure of God's truth by the middle of this present year. Mr. Lund will go to Japan within a few weeks to read the proofs. The American Bible Society is co-operating with our Society in meeting the expense of translation and publication and will be the publishers.

The first English-Visayan dictionary, prepared by Mr. Maxfield, is now being printed by the Mission on our own presses. This work will supply a need long felt among the students and others who are coming to use the English language.

Miss Frieda Appel representing the Woman's Society (of the East) arrived while the Conference was in session. We were happy to receive this added strength and recommended that she be designated to the Home School at Capiz in associate work with Miss Suman. For several years we have had a Bible Institute for a term of four or six weeks. The Bible School proper was opened this year for a term of 24 weeks. This assures us of the means whereby the constructive policy of the mission may be realized. Dr. Lerrigo is now on the way to the field to open the Capiz hospital and to have charge of Capiz station.

Our keenest disappointment is in the news from the Board of Managers that no new work can be opened "for the present." By our understanding with the Evangelical Union we are responsible for the territory we now occupy, and in addition for Calivo of the Capiz district, the island of Romblon adjacent to it, Masbate and Samar. We have done little more than pay a passing visit to them. The Gospels have been translated into the language spoken by the people of Samar but no missionary has been sent to carry

the message and organize the church. Five years ago we had our eyes upon these fields "white" even then "unto the harvest" and we asked for recruits with an understanding that these fields should be occupied. The recruits came and at the same time information that "for the present" we could not send them to the new fields but to make room in the fields already occupied. This we have done, using American missionaries for constructive work when we should have been allowed to go to the frontier and leave the Bible school trained natives in the care of the work already begun. Again at our Conference meeting came the words "not for the present." As before we have answered, "We believe that Samar should be entered now." We could not recommend otherwise with the facts before us and we pray that those who control the munitions of war may consider well the report of the spies which is unanimous "that we go in and possess the land." Therefore the mission voted that we ought to enter Samar and that Dr. Steinmetz who is on the way to the Islands should be the pioneer medical missionary to that field. We have three medical missionaries in our present field and two mission hospitals. An enlargement of the medical work calls for the entrance into a larger field than that which we now occupy. We are praying that we may be required to "mark time" no longer and that the "Not for the present" may be changed to "The gates are opened, go in and possess the land for the King."

CHARLES L. MAXFIELD,
Secretary.

The Wonders of Assam

We reached the end of our long journey arriving at Ukhrul December 29. The welcome which we received spoke the good will of the people. Three schools were awaiting our approach four miles out from the village and began singing while we were yet in the distance. Other schools also joined in the procession and representatives of villages came for miles around, even for thirty or forty miles, to extend their welcome. This all

spoke of the triumph which God's kingdom is having here and of the grand success of Mr. and Mrs. Pettigrew's noble work.

Though the journey from Dimapur to Manipur by oxcart and from Manipur to Ukhrul by coolies and pony, a distance of 134 and 46 miles respectively, was difficult and trying at times, we enjoyed its novelty and the extraordinary beauty and grandeur of the scenery. On our second stage I witnessed mountain and valley scenes far surpassing that of New Hampshire hills and such as would vie with any I have seen pictured.

So far we like the Naga people and think them bright and cheerful, and though their language sounds very strange we hope in time to make it our own.—URL M. FOX, Ukhrul, Assam.

Leading the New China

China in general and the Hakkas in particular are surprising us all by the way they are adjusting themselves to the new form of government. Just now I am helping the Health Board of Kaying to get a quantity of anti-plague vaccine. They have a Red Cross Society, the doctor in charge of which has had some training in America, and the nurses seem to be as well or better qualified than he is. The plague has begun so early that we fear a bad season, and the Health Board is in earnest about fighting it.

Since our conference voted to have me start at Anyuan, I am now only waiting till I can get started after the New Year festivities are all over. That will be before long now, so, please God, by the time you get this I shall be there. It is too bad that there is such ignorance at home about the Hakkas. I have just written an article on them for the *World's Work*. It is reported that Sun Yat Sen and Wu Ting Fang are Hakka on one side of their families and Cantonese on the other. Also that Tang Shao-yi, General Li, and Yong and in fact nearly all the leaders are Hakkas. Hakkas rule almost everywhere. At Swatow and Chaochowfu they govern and make the Hoklos put up the money. The Hoklos do not like it, and there is constantly friction, but nothing seems to come of it but talk.

Will write again soon and tell you more about Anyuan. Up that way they have not had any trouble at all through the revolution. At Chinpin, one of the Katuying outstations, the Triad Society made trouble. They came with a band of armed men and made some outrageous demands of the new magistrate. The city people scattered everywhere, beating gongs for help. In they came from the valleys and the hillsides, each carrying whatever weapon he had, whether a mattock or hoe, by hundreds and thousands. The Triads fled for their lives and ended their troubles. It reminds one a little of the American Revolution, does it not?—C. E. BOUSFIELD, Kaying, South China.

I wonder if you have heard about the Interdenominational Polydialect Language School which is to be opened here in Shanghai tomorrow. Classes are to be held for four weeks, and quite a number of our mission are coming to attend. If this is considered a success, it is hoped that it may be built upon for the ultimate establishment here of a permanent school with full school terms, which would be a great achievement and greatly foster the work of missions.—R. D. STAFFORD, Shanghai, China.

Forty Years of Missionary Service

Rev. Sylvester B. Partridge, D.D., a veteran missionary of the Foreign Mission, who died the afternoon of April 10, was born seventy-five years ago at Evans Mills, New York. He received his education at St. Lawrence Academy and Middlebury College. Just after his graduation from college in 1861, he enlisted as a private in Company H of the Ninety-second Regiment, New York Volunteer Infantry. He gained distinction and was promoted several times, at length attaining the rank of first lieutenant. In March, 1863, he was detached from the regiment for signal duty, receiving the commission of first lieutenant of the Signal Corps; two years later he became captain. During the closing months of the year he was Chief Signal Officer of the Twenty-fifth Army Corps on the staff of Major-General Godfrey Weitzel, and

was with the first troops to enter Richmond, Va., the morning of April 3, 1865. His last signal station was in the confederate capitol at Richmond; about a month later he resigned from the army. Directly thereupon he entered Newton Theological Institution to prepare for work as a foreign missionary. March 10, 1868, Dr. Partridge received his appointment as a missionary of the Society, and in the fall of that year sailed for his station, Bangkok, Siam. Two years later he was transferred to Swatow, South China, where the rest of his missionary life was spent and where he was associated in the work with Rev. William Ashmore, D.D., and his son. In 1882 Mrs. Partridge died in Swatow and Dr. Partridge returned to this country with his four children.

Before returning to China again in the fall of 1884, Dr. Partridge was married to Mrs. Mary E. Adams of Boston. At length, after forty years of untiring and loyal service Dr. Partridge was forced to return to this country in June, 1908, on account of failing health. He made his home in Hamilton, N. Y., where he greatly enjoyed the pleasant surroundings and genial atmosphere of the college.

One of the South China missionaries, who was associated with Dr. Partridge during his last term of service, sends the following words of appreciation of the man and his work: "From the testimony of the Chinese, he lived a peculiarly upright and honest life before them, winning the affection and esteem of scores of native preachers and teachers. His work was characterized by rare fidelity, patience and devotion. He did good service under the burden of advancing years and ill-health, long after men of less courage would have given up."

An Empire Builder

BY C. H. SPALDING, D.D.

Rev. Sylvester B. Partridge, D.D., whose death has been chronicled with appreciative tributes, has a suggestion of an Empire Builder in his career as a two-fold soldier. His strength and dignity of character and his sweet, simple and serene spirit gave him elements of masterfulness

in his great purposes of action. He helped build the new republic, as a soldier of his country, and so was an empire builder. "The Republic is safe," said President Barnas Sears, addressing a great throng of people, in the city of Providence, when the news of "Peace" had come. That one sentence had the sound of the Roman Senate.

All his life he has been an empire builder in China. The simple, quiet verdict of history is that the present rehabilitation of China is due to the incarnating of the spirit of liberty engendered by the influence of Christian missions. He was an empire builder in his own heart, for "he that ruleth his own spirit is greater than he who taketh a city."

He was an empire builder in society. "There is no greater splendor for mortals than the union of the transparency of the gentleman and the humility of the Christian," with an aspiration towards "that higher level where sentiment and affection hold their eternal empire."

He was an empire builder of a spiritual kingdom.



Foreign Missions Record

ARRIVED

- Rev. A. S. Adams, Mrs. Adams and three children, from Hopo, South China, at Southampton, England, February 23, 1912.
- Miss Mary W. Bachele, M.D., from Balasore, Bengal, at New York, April 7, 1912.
- Miss L. C. Coombs from Midnapore, Bengal, at New York, April 7, 1912.
- Miss Mary A. Nourse from Hangchow, East China, at New York, April 17, 1912.
- Rev. J. Francis Russell, Mrs. Russell and child from Capiz, P. I., at Boston, April 22, 1912.
- Rev. Joseph Taylor and Mrs. Taylor from Chengtu, West China, at Norton, England, April 15, 1912.

SAILED

- Rev. A. Billington and Mrs. Billington from Antwerp, for Tshumbiri, Africa, April 20, 1912.
- Mrs. W. A. Hall from Boston for Palabala, Africa, April 6, 1912.
- Hjalmar Ostrom, M.D., and Mrs. Ostrom from Antwerp, for Ikoko, Africa, April 20, 1912.
- Antony Parsons, M.D., and Mrs. Parsons from Antwerp, for Banza Manteke, Africa, April 20, 1912.

BORN

- To Rev. A. C. Darrow and Mrs. Darrow of Moulmein, Burma, a daughter, Ruth Frances, February 8, 1912.
- To Rev. A. S. Adams and Mrs. Adams of Hopo, South China, a son, Norman Joseph, at Hindhead, Haslemere, Surrey, England, March 30.
- To Rev. Lewis B. Rogers and Mrs. Rogers at Toungoo, Burma, a son, Walter Rauschenbusch, March 17, 1912.
- To Rev. F. J. Bradshaw and Mrs. Bradshaw of Kiatingfu, West China, a son, Judson Philip, April 28, 1912, at the Judson House, Malden, Mass.



Conditions and Work in Mexico

Advices just received from Mexico present the situation as follows:

The past year has brought but little relief to this war-stricken country. Upon the election of Mr. Francisco I. Madero to the presidency, it was generally believed that a great change for the better had been brought about. But scarcely had the banquet season of the new administration ended when war clouds began to darken the political sky. This counter revolution is now at its height. A large part of the Republic is in open rebellion and a number of the States are actually in the hands of the revolutionists. This has had a detrimental effect upon our work and plans. Our native pastors have continued faithful in their posts, and we are glad to report actual progress on the majority of our fields.

Twenty-seven missionaries have served the Society during the past year, five American and twenty-two native workers. There has been a net gain in membership of about fifteen per cent, there having been 146 baptisms reported. The total membership of the native churches working under the auspices of our Board is 1,238. There was raised for self-support \$2,726, or about 20 per cent of the amount actually expended for native workers. In addition to this \$850.50 was raised for the various benevolent objects, including the work of the native Convention which supports two missionaries among the Indians in the State of Michoacan.

The seriousness of the present disturbances has made life and property unsafe in various parts of the Republic, and it is not unlikely that all American workers will have to retire from the field for a time at least.

The Theological School in Monterey is to send out its first graduates this year. Four young men have completed the prescribed course. If their first names indi-

cate anything we shall see these young men develop in carrying out their life's plans. Their names are Isaac, Abraham, Isaiah and Moses.

We have opened three new fields during the past year—Ciudad Victoria, the capitol of the State of Tamaulipas, where we have organized a church of 21 members with bright prospects for growth; Ejutla, Oaxaca, an important town in the heart of the agricultural and mining district of that rich State; and Cuernavaca, where the Society secured by purchase a splendid property. As soon as normal conditions are restored in that region we have every reason to expect a prosperous mission. Even now in the midst of the troubled zone, our work is going steadily forward, and all the usual services are being held. Our worker on this field is a young man from the Republic of Peru, South America. He reports several converts and has established a Sunday school.

Some one might ask as to the genuineness of our Mexican converts. Let the following incident suffice to answer that question. At Topilejo and Ajusco we have two Indian congregations. A few days ago a band of revolutionists and fanatics captured one of our members as he was working in his garden; they first cut off his hands in an effort to get him to recant, but he refused. He was then tied to a tree with barbed wire until it cut to the bone, then not satisfied with their awful work of vengeance upon the Protestants, they cut his throat with a machete and made his poor body a target for their rifle practice. This is not the first real martyr we have had in this cruel war. Notwithstanding the great risk the brethren of these two little churches have in holding their services they have not missed one meeting, and each Sunday a number of them walk eight miles to hold a meeting at an outstation, passing through a region infested with the worst class of bandits.

A Baptism in Berwick, Pa.

We have had an exciting experience at this occasion in the Hungarian Mission.

There was a man and his wife who have been converted several months ago but on this date wanted to follow the Lord in baptism. There was also a young man about twenty whose father claimed that he likes his boy to come to our church because he was causing him anxiety as he began to go on the downward road drinking and card playing before. But since he began going into the Baptist church and to read his Bible he began giving him all the money that he has earned and stays at home nights. Well, this young man also desired to be baptized and told his parents of his intentions, but the father would not let him; he told him that he could do anything but when it came to baptism, he would not let him bring disgrace on the family.

The boy said that he was willing to obey his parents as far as it did not go against God's words and will, and in this matter he would rather obey God than his parents, and so started toward the church about a mile distant. His mother followed him, continually dragging and slapping him as far as the church and even inside of the church, putting this young man to open disgrace in the presence of about fifty or sixty people. The father had gone to engage a policeman to take him by force from the church and if possible even the preacher also, who would dare to baptize his son against his wishes. The Irish officer came with the father but would not enter our church, telling this man to bring his son out and then he would do the rest. The old man jerked and pulled on the arms of the young man until his coat sleeves were detached and all the buttons off his coat.

I was not present at this time, but as soon as I arrived and saw what was going on I told the man and the woman either to sit down or go out. The man turned on me and told me that he had a police officer outside to take me if I dared to baptize his son. I told the man that if he persisted in disturbing the meeting I would have his policeman take him; but he would not quiet down until I was com-

pelled to call in the Irish officer to take him out. When the man saw that the officer was actually after him he walked to the back door of the church and fled.

Two days afterwards he came to me and told me that he was very sorry for what he had done and that he made such public spectacle of his good boy and such a fool of himself. I told him that I was not surprised at that because I knew that he did not know what he was doing, and now he is in regular attendance at our services and he is coming to the light very rapidly. We expect that he will follow the Lord himself with his wife before next Christmas.

L. L. ZBORAY.

A Winter Mission Journey

BY P. D. WOODS, RIO PIEDRAS, PORTO RICO

We left Rio Piedras about six o'clock for Trujillo Alto, a village among the hills. The hour's drive was through a beautiful section of country. For the first half of the trip we had daylight and as we wound in and out among the orange trees and pineapple fields one could not help saying, "What a good country this is. Everywhere is lovely. One ought to be happy here."

Just as twilight began to lower we started on our upward climb. The mountains gradually becoming less and less distinct formed a picture which one will not soon forget. Then just before reaching Trujillo Alto we arrived at the Rio Grande (Grand River). There was no bridge, so we had to ford it. This crossed, we hurried through the streets of the village to a little corner house where the services were to be held.

As soon as we arrived the pastor unlocked the door and lighted the lamps. This seemed to be the signal for the people to gather. While they did so I noted that the building was a small two-roomed house with the partition removed. At one end was a pulpit and a broken-down organ. The rest of the room was filled with camp chairs.

Within ten minutes the seats were all occupied and the service started. Several hymns were sung in a hearty way under the enthusiastic leadership of the pastor.

Then the Scripture was read and prayer was offered, followed by more singing and the sermon. Throughout the service there was the closest attention, not only on the part of the people in the room but also of those who had gathered on the outside near the doors and windows.

Trujillo Alto has been for years a difficult field. Several times we have attempted to start services but each time these have been discontinued after a longer or shorter period. Now the tide seems to have turned. Services were begun there by the present pastor last September and the meetings have been interesting ever since. At the present time there are a number awaiting baptism and our next church will probably be organized at this place.

A word about the pastor. Before coming down here I had an idea that people in a tropical country did not do a full day's work. Now I think otherwise. Hear what this friend attempts to do: On Friday evening or Saturday morning he goes out to his field to visit. From Saturday afternoon till Sunday evening he directs three Sunday schools and conducts three preaching services. At the Sunday school hour he acts as superintendent and teaches the largest class. Then on Wednesday evening he has this preaching service. Remember that he is a student at our school and does good work.

The boys passed their midyear examinations very creditably. In one class at the Normal School our two boys ranked one and five in a class of thirty-five.

Recently we started what I believe will become a real factor in the spiritual life of the school. On Monday morning an hour is set aside as a time of conference and prayer. The men have an opportunity at this time to bring before the student body subjects for prayer. As a result they are beginning to feel the worth of united prayer.

Wyoming

Rev. Hal P. Fudge is just getting started in State Mission work. This is one of the most spiritually destitute states in the land. Only seven per cent of the population is Protestant, and eight per cent Catholic; 85 per cent nothing.

Exploits on the Verde

BY REV. T. F. MCCOURTNEY, PHOENIX,
ARIZONA

The Verde River rises near Crockton, on the main line of the Santa Fe west from Ash Fork. It flows southeast into the Salt River near Phoenix. The San Francisco Mountains are on the north and the Black Hills and the Verde River Range are on the south. The Verde separates the Prescott and the Tonto National Forests, passes through the Camp McDowell Indian Reservation, across the eastern part of the Salt River Indian Reservation, and into the Salt River, farther up near the geographical center of the state, passing through the far-famed Verde Valley. Here peaches, apples and other fruits flourish. The valley extends for fifty miles, with Jerome on Upper Verde, Camp Verde on Lower Verde, and Middle Verde intervening. The valley is narrow, but fertile. Two or three companies are to drill for oil soon, and several artesian wells are now flowing on Upper Verde near Cottonwood. The low valley is irrigated from the river and the artesian water is on the mesas. Taking all things together, there is considerable promise for the Verde Valley.

The first Baptist sermon in Arizona was preached at Middle Verde, under a Cottonwood tree that is still standing. That sermon was preached in October, 1875, by Rev. J. C. Bristow, who still preaches one sermon a year under that tree, the second Sunday in October. He does not attempt to preach at other times, as he is quite feeble.

We have two churches organized in the valley—one at Middle Verde, near the old tree, and the other on Upper Verde, at Peck Lake schoolhouse. Clustered about these two small churches are seven other places where we have maintained preaching through our missionary on the Verde. Our present missionary is Rev. J. H. Smith, who preaches at eight different places, requiring long rides to reach his appointments.

It was to be present at the Annual Sermon under the tree that the General Missionary visited the field. He could spend but three days, and was to preach each

evening at different places. There are two ways of reaching the valley—one by way of Jerome, and the stage for twenty miles, or private conveyance, and the other via Cherry, and the stage for thirty-five miles. The General Missionary had been going by the latter route, which puts one within two miles of the Middle Verde Schoolhouse; and the pastor, living close by, always met the stage with a horse or with a buggy. But this time, for some reason, the pastor concluded that the Missionary would come via Jerome and the Upper Verde. He made appointments for Thursday night at Peck Lake, on the Upper Verde; for Friday evening at Cottonwood, four miles down the river, and for Saturday night at Middle Verde, ten miles farther down the river, where we should also spend Saturday and Sunday evenings.

Having had no notice of the order of appointments, (there was not time to have given notice) the General Missionary got off the stage at Middle Verde, and carried his valise two miles, to find that the pastor had gone to Jerome, twenty-five miles away, to meet him. The river was too high to be forded, and there was no disappointment at Peck Lake on Thursday night, for they knew one could not cross the river from Jerome. But for Friday night, services were expected at Cottonwood, where it was not necessary to cross the river. By the use of the 'phone, Brother Smith found out the mistake, and thinking there would be no way for the Missionary to meet the appointment, called it off by telephone, and drove home on Friday. But the Missionary decided to walk to Cottonwood, and meet the appointment, thinking that Brother Smith would drive back that far on Friday.

Ten miles walk along the river was prolonged to twelve or fourteen. At places there was not even a path, and the bluff forced him to climb from rock to rock. The trip was made, however, and in time to reannounce the meeting, and there was a goodly number present. But there are very few Baptists there, and there was only one Baptist family represented, and that was the one with whom the Missionary had taken dinner. He had not planned on returning to that home, as

there was another where he often stopped. But the later home was full to running over with company. He tried to hire a room, and none was to be had. After the meeting, the young man from the other home, in company with his girl friend, directed the preacher how to go, and the Missionary was sure he could find the way. For two hours, however, he was trying every road in that section before he found his way in. It was too cool for him to sleep without cover on the floor of the schoolhouse, or he would have returned there. He finally found his bed after about twenty miles walking for one day, and rest was sweet. The next day, as the pastor was sick, he did not come to meet the General Missionary, who had a ten miles' walk back to Middle Verde, but he took the road out over the prairie desert.

At the Annual Sermon, they came from all sections, and it was a great day of reunion. It was voted to clear off the grounds about the old tree and to place a copper plate on it, showing the date of the first sermon. And a little later, with the help of the Home Mission Society, the community hopes to build a nice chapel near the old tree which will more permanently mark the place and serve the community where the first Baptist Sermon was preached in Arizona.

North Dakota

This state has suffered greatly from droughts the past two years. Rev. C. E. Hemans, State Missionary, has been very successful in resuscitating some old fields, and settling a number of pastors during the year and four months he has been in the work. Some new work has been organized, and two or three new meeting houses are building.

Two missionaries have just been appointed among a large body of Russian farmers, and another one or two are needed. They are very accessible, and probably there is not a place in the west where there is such an opportunity for the Baptists, at least, to do successful work. More money is greatly needed. The retrenchment last year in reducing the appropriation \$1,500 has proven to be a very serious drawback to our work.



Through Wyoming Snow Drifts

BY S. D. MAY

THIS has been the worst month I have ever experienced from the weather standpoint. I was to have begun a meeting 10 miles northeast of Lusk on the 7th. The weather was awful cold but my appointment was announced and I arrived at Lusk about 3 P. M. on the 6th. I hitched up my horses and started on that dangerous trip, and when I was about five miles out darkness overtook me, and the snow was deep and badly drifted, and getting worse all the time. Thermometer registered twenty below, no wagon tracks to be seen and nothing to guide me except a few fence parts and the most noble pair of horses man ever drove. I just gave them the lines and at about 7 P. M. they turned in at the home of a good Baptist brother who was looking for me, and had a good fire made of pineknots, and had plenty to eat, and a fairly good place for my team. This was truly a Christian home.

I stayed there until Wednesday, the 10th, when I followed a large freight wagon into town, and put my team back into Mr. Edward's barn, and decided I had better do what I could along the railroad, so I came to Lost Springs, Thursday and made arrangements to begin preaching there Sunday. Then I went visiting but the weather was so bad up to Friday the 19th, I closed and went to Lusk, and started home the next day with my team. The sun was shining and the snow was melting, though I had a time getting through some deep snow drifts. I arrived home Sunday afternoon and found my family all well and greatly rejoiced at my coming. Every day this week has been lovely, the wind and sunshine has almost removed the snow.

I have distributed a lot of good literature and I believe God will bless it in the salvation of many. My fine

black horses are fat, and I am feeling splendid, weigh about 15 pounds more than I did when I came here, and my long winter seems to be almost over. Thank God and take new courage. I am expecting great things of Him.

Working Among the Poles

I was in a camp about twenty miles from Lombar, and I have held a large conference with Polish working men about the reading of books. I have recommended to them the New Testament, that they can find in it the only safe way to salvation. Then I read to them St. John 14-6, Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father, but by me. My explanation, that if we desire to be in heaven we must walk constantly with Jesus. It had a deep impression on them. In Lombar there are living few Polish families, calling upon them I asked them all to come to Mr. Czajkowski. They accepted my invitation. These people are all Roman Catholics. They complained to me that they have no religious care.

In Oconto Falls all of the Polish Catholic families I found bought a Bible. I asked one woman what she would do if the priest came and tried to take away the Bible, and she said she would rather break friendship with the priest than part with her Bible. In one Lutheran family I found the woman of the house sick. I prayed with her. Next day she sent her son to me asking me to come to her house, she said she was not prepared to die, asking me if she can be saved without being baptized by immersion. I have tried my best to explain to her the love of Christ that he is willing to accept every one even without being baptized, but each one who loves Him and is able should follow him also in baptism and in new life. I am very glad that I have the opportunity to give testimony that Christ is the Saviour of all men.—M. ANUTTA.

What Consecration Can Do

COLPORTER MISSIONARY LODSIN'S TRIP TO
WESTERN CANADA

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

After the train moved out from the depot I opened my Bible and read Isaiah 42nd chapter. I prayed that God might make me to be a blessing to others on this trip.

Soon I looked around to see who my other passengers were; about two miles from Hoboken, I noticed a Russian Jewish family, with a little boy who was looking out of the window; after a little time I heard the little fellow scream, and found the window had fallen on the poor child's fingers. I was glad my wife had been so thoughtful as to put some arnica in my satchel. Getting this out, I went over and offered to bandage up the poor little fingers; then I told them of the great healer who can heal all our wounds, and bear all our burdens. The father, mother and grandmother listened most attentively, and were glad to receive the Russian Gospels I gave to them. The following morning to others I gave Russian, Polish, English, and German gospels.

At St. Paul I had to change trains, and in the park I gave suitable tracts to the children there.

At Winnipeg I had to wait for a train for Selkirk; here I met many immigrants of all nationalities; I went among them and felt quite like at home in Ellis Island, because I had my satchels with Gospels with me and would distribute Gospels to them in their own language.

At last my train came and I rode the twenty miles, then rode twelve miles in a wagon, and walked five, passing through woods, as well as dark roads. When I thought I was at my destination, I stopped at an Indian's house, woke him, and asked if he knew where Mr. Lodsins, my brother, lived, and he directed me a short way back the way I had come. It was good that he believed me, for he had been laying wait, with loaded gun, for robbers, who had been there on several previous nights and taken his belongings;

this I found out later and could praise God for his protection all the way.

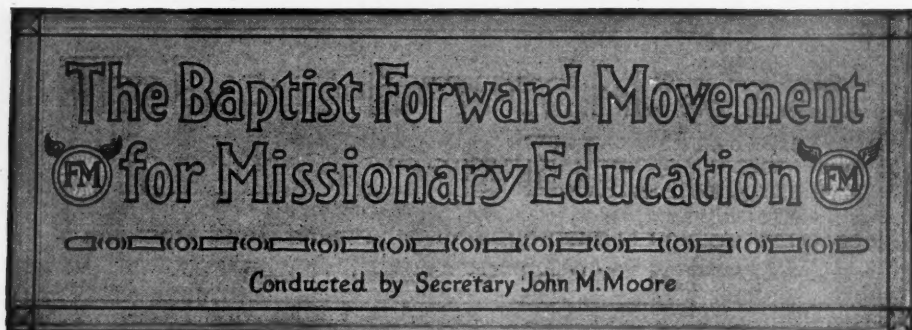
My brother and his family did not know I was coming, and so I stood out by the gate and sang in Lettish "Both a guest and a stranger on earth though I am," etc., then the daughter came out first, then the mother, and then the rest of the family; they were all busy at work though it was midnight; they all joined in this dear familiar Lettish song, and all thought some Lettish brother was in the neighborhood, never thinking it was I. But the joy and the tears when I came nearer and they recognized it was I, his brother.

But the greatest joy came to me, when, the day before I left, I could step down in the creek with each of the four and bury them by baptism into His death.

Several meetings while at my brother's may be of interest to you. At some of them they had no Christian worker, pastor or priest for ten or twelve years, and some are very hungry for God's word, while others have been hardened; these meetings were usually held by night because the people have too much to do by day. At one, where I walked five miles each way, Saturday evening, I arrived home at four in the morning, through woods where still wolves, bears and wild cats are to be found frequently. At another we rode eighteen miles each way, but they were times of blessing; when I arrived home at four that Sunday morning, I slept two hours, then went seven miles to hold another meeting, so you see I have had a very busy time on my vacation, and thank God that He could use me as His instrument.

Italians in Philadelphia

The Baptist work for Italians, under the direction of Rev. F. DiTommaso, has been making excellent gains. Some time ago the Baptists of the city purchased a good church building, formerly the Salem Evangelical church, well located for the Italian work, and this building is now used entirely by the Italian Baptists. A Bible school has been organized, and preaching services and prayer meetings are held regularly, with increasing attendance.



A Better America

This is the object of the big home mission publicity and educational campaign, to be conducted during the coming autumn, under the direction of the Home Missions Council and the Council of Women for Home Missions. The campaign culminates in a "Home Mission Week," November 17-24, 1912. During that week it is hoped that churches will plan for daily afternoon and evening meetings for the consideration of the themes that will be suggested. The work ought to begin, however, long in advance of Home Mission Week. Throughout the autumn there should be such a unified, attractive presentation of home mission questions as would enlist the interest of the whole church. Preparations ought to begin in June.

The first step is the appointment of a strong representative church missionary committee to have charge of the entire campaign, unless the church already has such a committee. This committee should immediately get into communication with the Forward Movement, Ford Building, Boston, which will be prepared to furnish full information. On the basis of the suggestions provided a policy should be adopted which will give each department of the church something to do toward the success of the enterprise. The plans proposed include the following:

1. Sermon. There should be an introductory sermon early in the autumn with other sermons on November 17th and November 24th.
2. Investigation Groups. Every church should have one of these at least, with as many more as possible. These should be formed in June and to each group should be designated a distinct phase of home mission

work. The following are the chief topics with a book on each, to be made the basis of the group's work.

- Immigration—"Aliens or Americans?"
- The American Negro—"The Upward Path"
- The City—"The Redemption of the City"
- The Rural Regions—"The Church of the Open Country"
- The West—"The Frontier"
- The Island Possessions—"Advance in the Antilles"
- Mormonism—"Mormonism, the Islam of America"

3. Program Meetings. Three or four times during the autumn, and nightly if possible during home mission week, fresh, strong missionary programs should be given. The investigation groups should be made responsible for these, each group being asked to bring the results of its work in one or more programs as may be arranged.

4. The reading of Books and Pamphlets. Some new home mission books and brief pamphlets are being prepared for this campaign and they should be circulated as widely as possible. Every church should get as many of its members as possible to agree to read at least one home mission book during the period.

5. Exercises for the Sunday School. As heretofore, five minute exercises for weekly use in the opening or closing service will be provided. It is hoped that these may be published in *MISSIONS* and in the denominational weeklies, and thus made widely available. The Home Mission Societies will unite in presenting a missionary concert program for use at Thanksgiving. In addition to these, other material will be available for different departments of the Sunday school.

6. Community Survey. The Men and Religion Forward Movement has emphasized the value of a careful survey of existing conditions in order that an adequate program of work may be prepared. For the men's Bible class or brotherhood there is nothing better than this plan of investigating the conditions existing in the neighborhood of the church. A copy of "Community Survey," giving full instructions, may be had for 35c.

These are only a few of the suggestions including the things that call for immediate action. The complete plan of campaign, which will be ready a little later, includes in addition to these the distribution of leaflet literature, presentation of stereopticon and other home mission lectures, a home mission entertainment, presentation of current events bearing upon the progress of the Kingdom of God, a method of teaching English to adult foreigners, the formation of prayer circles, the circulation of *MISSIONS*, better methods of giving, with other miscellaneous methods such as the use of photographs, mottoes, maps, charts, bulletin board, blackboard, etc.

Every church should see that a committee is appointed at once, that investigation groups are formed and that the chairman of committee is reported to the Forward Movement in order that fuller details of the campaign may be received as they are developed.



The Young People's Convention at Toledo

The hearty invitation of the Baptist churches of Toledo, Ohio, to the executive committee of the Baptist Young People's Union of America, to hold the Nineteenth International Convention with them has been accepted, and the date fixed for July 4-7, 1912. The opening session will be Thursday morning when Dr. Russell H. Conwell of Philadelphia will deliver a patriotic address. The local committee is planning the participation of several patriotic organizations of the city in this session. Thursday evening will be devoted to "Christian Citizenship," Friday evening to "Baptists and the Modern World," Saturday evening to "Social Service," and Sunday evening to the Convention sermon and the closing consecration service of the Convention in charge of Dr. F. E. Taylor of Indianapolis. The day sessions are to be full of practical and interesting matters, excepting Saturday afternoon, when the local committee has planned a sail for all convention delegates and visitors. Many men and women now prominent in the work of the denomination

look back to a young people's convention as marking an epoch in their Christian growth. A strong convention has the accelerating and vision-imparting influence of a heaven-sent revival. Pastors and officers of Baptist Young People's Societies could do no finer thing than secure the attendance of their young people at Toledo.



A Correction

In the note to the June program on the Northern Baptist Convention it was stated that the Publication Society would furnish a leaflet giving answer to the questions forming the program. The leaflet referred to is a "Quiz" which raises all sorts of questions but does not answer them, only referring the inquirer to the Convention Annual of 1910. This should have been made clear.

In order that the June Program may be carried out easily, we publish in this issue the desired information, which will enable any church or young people's society to have a meeting of great interest. We have also put this model program into leaflet form, and it may be had by sending a two cent stamp to *MISSIONS*, Ford Building, Boston.



Need of Religious Literature as a Corrective

The power of the press is steadily increasing, making it imperative that we have a strong religious press to put some check on yellow journalism. It is stated by Prof. Reinsch, in his book on "Intellectual and Political Currents in the Far East," that the growth of journalism in China has been the chief agency of political agitation and reform. Daily and weekly journals have sprung up since the new educational era in 1905, and the nationalistic movement has used this serious press as its strongest instrument of propaganda. Our motto is a religious weekly and *MISSIONS* in every Baptist home, as correctives and supplements to the daily paper, which too commonly magnifies everything else and minimizes religious news.



The Owl's Nest. By Anne Gilbert.
Fleming H. Revell Co. 75 cts. net.

This is the account of a vacation among "isms." Followers of some of the fantastic cults and simple Christians met together in a country boarding house and the result is certainly interesting. We are treated to Demonstrations, Guides, Vibrations, Interrogations, Experiences, Realities and Changes, and the conclusion is one of profound thankfulness that underneath all there is an everlasting refuge from human vagaries in the gospel of Jesus Christ. The book is a good one for all kinds of readers, and may save many from making shipwreck of the faith on modern reefs.

The reviewers of Harold Begbie's book, *Other Sheep*, have been pointing out, with pertinence, that the author did not seem to be aware of any work worth while in India except that of the Salvation Army. It still remains true, as we said, that the book is a good one to read, both to interest people in missions and to get some new ideas as to methods that are effective. The stories of conversion are powerful. As for our great missions, they are sufficiently well known to stand it even if Mr. Begbie kept his eyes glued to one form of evangelistic effort.



Missions in the Magazines

As for some time past the magazines are still full of speculations as to the fate of the new Chinese government. The *National Review* for April contains an excellent paper on the financial situation in China together with its relation to the other great nations of the world. In "The Finance of China" the writer sets forth his beliefs that the Banker's Syndicate, composed of banks of the six nations, England, France, Germany,

United States, Japan and Russia, is pursuing a mistaken policy in supplying Yuan Shi Kai with funds. There will never be a strong central government, he continues, as long as the leaders both at Nanking and Peking are supplied with funds. It will mean endless dissensions until the country is involved in chaotic insolvency. It is clear that China needs funds, but if those needs are not to breed thousand-fold troubles in the future, England, France and the United States must make common cause and declare that these funds must be administered under the supervision and control of European accountants. China is yet too young as a republic to be put on its honor, so though the funds should be supplied, let it be under control.

"Can the Chinese Republic Endure?" by Adachi Kinnosuké, the first Japanese to be appointed literary editor on the staff of an American newspaper, is worth reading for the Oriental view of the subject. The article appears in the *North American Review* for April. Chung Hwa Republic, the name given by the revolutionary leaders to New China, has for ages been the home of the most democratic race in Asia. *Yorozu Choho*, the daily newspaper of the people of Tokyo, said recently: "China is a Yellow America and America a Yellow China." In 2357 B. C., China was a democracy and since then the people have always held as ideal "the days of Yao and the time of Shun." Many of their emperors have risen from the ranks of plebeians. As early as the fourth century before Christ, a famous Chinese philosopher, Motse, preached an "agricultural socialism," that is, that farmers were the real sovereigns of the land and the emperors were rulers in name only. During the reign of Emperor Shentsung (1068-1086 A. D.) these theories were put into practise by national-

izing the sale of produce of the whole empire, lending government funds to poor farmers at two per cent. a month and imposing an income tax on other classes. Moreover, through the trade guilds which have dispensed justice between man and man and governed the conduct of trade, the Chinese have established their reputation for financial integrity. Now there are even beggars' guilds; poor brides form guilds and raise money to buy their trousseaux; there is even a guild of the hired mourners at funerals. In these unions the people have learned republic forms of administration, which makes it safe to believe that the new republic will be able to govern itself.

For excellent accounts of life of the frontier in Burma there are two splendid papers. "Delhi Durbar Day in a Frontier Post," in *Pall Mall* for April is full of the dullness, loneliness and barrenness of landscape along the frontier. So isolated was the fort from all civilization that the fireworks for the celebration had to be brought sixty miles from the nearest town, twenty miles of that distance being a rough mule track. *Harper's* April issue has an account, "Wild Burma," by Mary Blair Beebe, of a trip from Myitkyina, Upper Burma, where some of our missionaries are working, into the wilds in search of the native haunts of pheasants. The local color is excellent and the strange narratives of life among peoples and animals hostile to civilization will show the interested reader what our missionaries have to experience on their jungle tours.

Blackwood's for April contains an interesting story, "The Yamen Prisoner," furnishing a most vivid picture of the harsh treatment and the brutality accorded prisoners, and the way in which a wealthy criminal may buy someone to take his punishment, thus securing the means of ill-doing without its just reward. "Said," a story of China in the May number of *Century*, is a narrative of a Chinese girl's betrothal. "Said" is the Chinese term for engaged. The story contains an interesting description of the watch-tower where guard is kept against thieves who come to rob vineyards, corn-fields or melon patches.

Work in the homeland is amply represented in the magazines this month. In *McClure's* for May, Maria Montessori gives an explanation of her method of instruction with children. There may be forty or fifty children in one room each one intent on his own work and each one probably doing something different from his neighbor, but all are quiet and busy. The teacher is at hand ready to assist when needed, but she does not intrude upon the children. Absolute obedience is emphasized. Four year old children wait on tables, set the tables, serve those eating and are most attentive and courteous. Such discipline cannot be obtained by commands, there must be a change in the spiritual natures of the children, comparable to conversion in adults. Children are taught to be quiet by being shown the motions attending immobility as they have been analyzed. "The child disciplined in this way is no longer the child he was at first who knows how to be good passively, he is an individual who has made himself better, who has overcome the usual limits of his age, who has conquered his future in his present. The goodness he has conquered cannot be summed up by inertia; his goodness now is all made up of action."

"The Immigrants' Portion" by Mary Antin, in *Atlantic Monthly* for May is a narrative of life on Dover Street in Boston as experienced by the writer herself. She writes charmingly of her meeting with Edward Everett Hale and other great men, of her aspirations for an education and a higher life, of the pleasure the other immigrants took in her triumphs and of her refusal to leave her family and become the adopted child of a wealthy old man. The story gives a splendid insight in to the life led by the newcomers to this land,— in short it will be an eyeopener to many that suppose the foreigner incapable of any higher longings.



Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for twelve months ending March 31, 1912

Source of Income	Budget for 1911-12	Receipts for twelve months	
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$532,384.92	\$391,020.32	
Individuals (estimated)	230,000.00	289,587.79	
Legacies	80,495.00	88,843.40	
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	100,837.00	120,593.36	
Total Budget as approved by Northern Baptist Convention	\$943,716.92	\$890,044.87	
Apparent Deficit.....			\$53,772.05
Less Saving in Budget.....			36,466.07
Net Deficit for year.....			17,205.98
Deficit last year.....			61,453.45
Total Deficit.....			\$78,659.43

Comparison of Receipts with Those of Last Year

Source of Income	1911	1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$381,141.84	\$391,020.32	\$9,878.48	
Individuals	232,104.79	289,587.79	57,483.00	
Legacies	87,918.19	88,843.40	925.21	
Income of Funds, Annuity Bonds, Specific Gifts, etc.	124,199.07	120,593.36		\$3,605.71
	825,363.89	890,044.87	68,286.69	3,605.71
Actual Expenditures	887,938.47	907,250.98		
Deficit	62,574.58	17,205.98		
Balance on hand previous year	1,121.13			
Net Deficit	\$61,453.45			

American Baptist Home Mission Society

Financial Statement for twelve months ending March 31, 1912

Source of Income	Budget for 1911-1912	Receipts for twelve months
Churches, Young People's Societies and Sunday Schools	\$353,792.36	\$250,267.31
Individuals (estimated)	150,000.00	119,097.56
Legacies	60,000.00	60,000.00
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	115,292.00	122,152.62
Total Budget as approved by Northern Baptist Convention	\$679,084.36	\$551,517.49

Comparison of Receipts with Those of Last Year

Source of Income	1910-11	1911-12	Decrease
Churches, Young People's Societies and Sunday Schools	\$251,022.61	\$250,267.31	\$755.30
Individuals	123,987.79	119,097.56	4,890.23
Legacies	60,000.00	60,000.00
Income of Funds, Annuity Bonds, Specific Gifts, etc.	145,127.06	122,152.62	22,974.44
Totals	\$580,137.46	\$551,517.49	\$28,619.97

Woman's American Baptist Home Mission Society

Financial Statement for twelve months ending March 31, 1912

Source of Income	Budget for 1911-1912	Receipts for twelve months
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$149,082.00	\$152,356.80
Individuals (estimated)	30,900.00	6,023.43
Legacies
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	31,800.00	41,186.50
Total Budget as approved by Northern Baptist Convention	\$211,782.00	\$199,566.73

Comparison of Receipts with Those of Last Year

Source of Income	1910-11	1911-12	Increase
Churches, Young People's Societies and Sunday Schools	\$146,100.31	\$152,356.80	\$6,256.49
Individuals	4,310.72	6,023.43	1,712.71
Legacies
Income of Funds, Annuity Bonds, Specific Gifts, etc.	40,587.00	41,186.50	599.50
Totals	\$190,998.03	\$199,566.73	\$8,568.70